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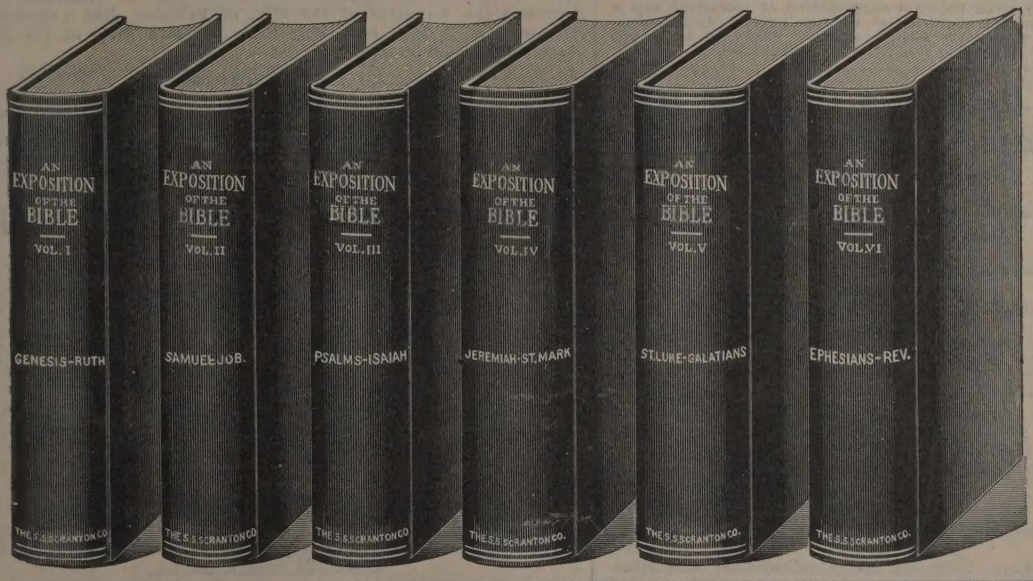

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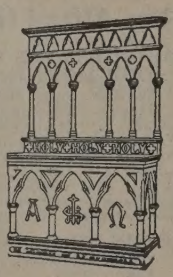

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AD CLERUM.

"Erat Deus in Christo mundum reconcilians sibi, et dedit nobis ministerium reconciliationis."—*II. Cor. v.*

"Ministri Ecclesiae sunt dispensatores divinorum mysteriorum ergo debent habere claves, quibus aperitur ostium coeli, quod clauditur per peccatum."—*St. Thom. Aq.*

"Quam multi vocantur medici, qui curare non norunt."—*St. Aug.*

"Qua praesumptione percussum mederi properat, qui in facie vulnus portat?"—*S. Greg. M.*

"Neque communicaveris peccatis alienis. Teipsum castum custodi."—*I. Tim. v.*

"Communicant peccatis alienis, qui absolvunt indispositos."—*Corn. a Lap.*

"Sacerdos in administratione sacramenti poenitentiae Jesum crucifixum in corde, aeternitatem in mente, mundum sub pedibus habere debet."—*Quid Auct.*

"Apis habet mellis dulcedinem, habet et aculei punctionem. Mel et aculeum sacerdos ille non ignorat, qui misericordiam, et judicium decantat."—*S. Bern.*

"TO LOSE a Lent is to lose a year." Many who read those words could witness to their truth. The Church knows it well, by sad experience in her children, and so she pleads with them once again before the Lenten fast begins, not to lose it, but to use it.

What is her argument? She does but bring us face to face with our Lord, that we may hear Him saying, "Behold, we go up to Jerusalem." In His love He takes it for granted that we are going with Him.

He leads us in the way of the cross, the way of love, the way of life.

So in the Collect, which is the Epistle turned into a prayer, we confess that without love, life is only death in disguise.

> "Measure thy life by loss instead of gain;
> Not by the wine drunk, but the wine poured forth;
> For love's strength standeth in love's sacrifice,
> And whoso suffers most hath most to give."

And love is the only adequate response to love. It is so in our relations to one another. Not the most punctilious kindness will satisfy the heart that loves. "I don't ask you merely to be kind to me, to be considerate of me; I ask you to love me." God cannot ask less. And, without love, all else "profiteth nothing."

We must pray for love to keep a Lent that will please God, and then all our self-denial and self-sacrifice will make us love Him more.

Shall we use Lent, or lose it? †

IT TAKES a great deal of courage simply to be yourself, and yet to be yourself is the line of power. We are all the time thinking that if we act and speak or feel as others do we shall be right; but once in a while, in a moment of illumination, it comes over us that we are not just like anyone else, and that we have to act and think and feel according to our own nature. The grace of God is not designed to make all Christians alike. It is designed to liberate and purify the personality, not to adjust it to a mould that some good man has set.—*Selected.*

IN MR. MORLEY'S *Life of Gladstone*, not the least interesting theme is the practical expression of his Christian faith, in the midst of his various political contests throughout the long period of 60 years, as bearing upon the question whether a man can exercise his highest religious ideals in the actual world as it is, without consciously shading opinions from time to time. The burning point for most men is, not whether the Church should leave the world and practise an ascetic spiritualism in the wilderness, but in how far Christianity is a practical matter in modern politics, in business complications, and in social relations. Mr. Gladstone was an Anglican High Churchman throughout his life, was personally devout and constant in daily attendance upon public worship, and being possessed of a highly ethical and religious purpose, conscientiously gave the best that was in him for the improvement of the estate and well-being of his fellow men. His various reform bills for the extension of the suffrage, the modification of Church laws, the alleviation of the conditions in Ireland, the succor of the Bulgarians against Turkish oppression, in short, the entire course of his public administration, was undoubtedly inspired by his love for the teaching of Christ, and his belief in its value if it could be fully applied in the affairs of men. It was no easy road to travel that he marked out for himself. Having planned some beneficent scheme of law, which should relieve some of the troubles men in England had inherited from more brutal days, he always encountered an opposition from the sefish interests of those whose privileges were to be more or less entailed. Girding himself for the conflict, with eloquent tongue and facile pen, he labored day and night to persuade a majority of his countrymen to adopt the proposed method of relief. A large measure of success attended these campaigns of education, though there were many temporary defeats, with alienation of friends if unavoidable, even hardening his heart like a flint in pursuit of his high calling, yet out of the smoke of battle there emerged a splendid warrior, wearing a crown of victory. Almost every one of his great causes has come to ultimate success, if not at his own hands, at least by those of his successors, so that the fruitfulness of his career was not wholly measured by his own knowledge of events.

In his tribute before the House of Lords, Lord Salisbury concluded: "He will leave behind him the memory of a great Christian statesman. Set up necessarily on high—the sight of his character, his motives, and his intentions would strike all the world. They will have left a deep and most salutary influence on the political thought and the social thought of the generation in which he lived, and he will long be remembered not so much for the causes in which he was engaged or the political projects he favored, but as a great example, to which history hardly furnishes a parallel, of a great Christian man." If Mr. Gladstone could pursue the Christian ideal in the midst of the tangled affairs of a great empire for 60 years, and at the end receive such triumphant approval from his fellow men, it is at least competent to infer that practical Christianity can be applied in public affairs as successfully as in private matters. All statesmen should take good heed of this example, when tempted by temporary doubts and troubles to abandon the highest principles for petty gains. Bribery, corruption in moral forms, and cynical disregard of personal purity were utterly unknown to the statesman who was accustomed to seek the blessing of God daily upon his work, by frequent Communions and humble prayers. Without these divine aids it is not probable that he could have endured the contest, and with the use of these means of grace, no man may assume to say that he cannot practically carry out the commands of Christ.

It is instructive, also, to note Mr. Gladstone's attitude to the various parties in the Anglican Church and to the nonconformist bodies in England. As a young man, his associates were the leaders of the Oxford Movement, Newman, Manning, Pusey, Keble, Hope, and the rest. When the secession of some to Rome took place, in sorrow he folded that page of his life's story, and went his way as best he could with such a personal loss. In controversies of religious questions he was more or less concerned, in the results of scientific research and criticism upon points in philosophy and theology, in the effect of the literary study of the Bible upon inherited beliefs, he was profoundly interested but not disturbed. He writes himself: "I have had, and have, friends of many colors, Churchmen high and low, Presbyterians, Greeks, Roman Catholics, dissenters. I have never, by any conscious act, yielded my allegiance to any person or party in matters of religion. If another chooses to call himself, or to call me, a member of this or that party, I am not to complain. But I respectfully claim the right not to call myself so, and on this claim I have, I believe, acted throughout my life, without a single exception; and I feel that were I to waive it, I should at once put in hazard that allegiance to truth, which is at once the supreme duty and the supreme joy of life." There can be no doubt that the interests of truth and the revelation of all Truth to mankind is in the hands of God, and it is not for a single man or party of men to presume that they possess the entirely perfect statement of truth. This is the only thread that can guide a common man through the amazing fulness of new thought nowadays coming into the world, which no doubt compels a readjustment of many of the old editions of the book of human knowledge. The grace of God seems to be imparted to men in many ways; and, as Mr. Gladstone felt, it is better to follow the leadership of the Holy Spirit of Truth, in charity and kindness to all other men, than to be limited to the requirements of special parties. The Church deals with elementary truths of the highest order, and her mission is to teach them to all men. In the individual heart these grow as God alone can guide and direct, thus training men for His ultimate purposes. Mr. Gladstone's contact with all the world of thought lifted him above mere party issues, so that he sought the underlying Christian truth of them all in order to apply them in the practical affairs of public life.

A.

WE write apparently on the eve of the long threatened outburst of war in the far East. The rupture of diplomatic relations can hardly be other than the failure of the last hope of peace. What the immediate future has in store for the world, no one can tell. How large a part of the world will become involved, is past prophesying. Happily France, the ally of Russia, and England, the ally of Japan, are on very friendly terms with each other, and both will keep out of the conflict if they can. But can they? The future only will show.

We sincerely trust the American neutrality will be real and not only technical. That American trade interests appear to be largely identical with the Japanese position ought not to lead us to unfairness to Russia. The latter has not justified before the world her occupation of Manchuria after compelling Japan to relinquish it in the interest of the largely fictitious "integrity of China" in 1895.

But apart from that, the Russianization of Manchuria has been inevitable since (1) the completion of the Trans-Siberian railway, (2) the occupation of Port Arthur, and (3) the colonization of Dalny, to all of which the Powers have acquiesced. It is by no means certain that such Russianization is not for the best ultimate interests of civilization. A crumbling anarchy cannot be galvanized into life by signing treaties guaranteeing its "integrity." Failure to govern well must inevitably give way to stronger government. And "manifest destiny" points to Russia as the preponderating influence in Manchuria *if* the end of the Chinese administration must come, as truly as it points to American supremacy in Cuba or in Panama.

We are not arguing for the Russian position. We are only urging that Americans be not colored by their trade interests. One cannot see contemporaneously what is behind political movements. The secret facts prior to any war are not in evidence until many years after the war is over. Every one must rejoice at the invigorating of Japan, at her new place among the world's Powers. We should be just to Japan, quite as truly as to Russia.

But the American people must preserve a *real* neutrality. The war seems to be another irrepressible conflict. The interests of Russia and Japan have undoubtedly met and clashed. Arbitration can hardly, at this stage of the world's history, meet the need. Arbitration can only preserve a *status quo*, or determine upon fixed vested rights. It cannot to-day—it may in the next century—meet the question as to conflicting "influence" of strong nations in weak and decaying nations. We are too uncivilized to-day for any power short of war, permanently to solve the Russo-Japanese difficulty. If it is not this year, it is not less inevitable.

Happily, the American people need not become involved. God have mercy upon the conqueror and upon the conquered, upon the men at the front and upon the innocent sufferers. War is a frightful, a terrible affair. Nobody can guess the outcome of the present one. The world's history and geography are fusing into a new formation; and no man knows what it will be.

But the Lord God omnipotent reigneth. And His hand will

prevail, that His eternal purpose be not finally frustrated in the conflict.

WE FIND in the New York *Christian Work and Evangelist* (Pres.) and reprinted in the *Evening Post*, the following challenge:

"We propound one historic question: How comes it that the statute of Queen Elizabeth (1570 Anno, XIII.) requires those who had received non-episcopal ordination only to subscribe to the articles of religion, and did not exact re-ordination? Where was Apostolic Succession then?"

The Act XIII. of Elizabeth was one of 1571, not 1570 as above stated. The full text of it may be found in Gee and Hardy's invaluable *Documents Illustrative of English Church History*, pp. 477-480. It has no reference whatever to ministers of non-episcopal ordination, but to those ordained by the Latin rite during the Marian regime. This is shown by its specification of "every person under the degree of a bishop, which does or shall pretend to be a priest or minister of God's holy word and sacraments, by reason of any other form of institution, consecration, or ordering, than the form set forth by Parliament in the time of the late king of most worthy memory, King Edward VI., or now used in the reign of our most gracious sovereign lady." Between the two reigns specified had been that of Queen Mary, and this act was one to compel ministers ordained in that reign, "under the degree of a bishop," to subscribe to the Articles before they might be beneficed. Incidentally the same act shows, further on, that it has reference solely to the historic ministry, for in the minimum requirements of those who might be admitted to benefices, it provides that he shall "be of the age of three and twenty years at the least *and a deacon*," and also that he must "be admitted to minister the sacraments within one year after his induction" [the canonical minimum age for a priest being 24] "if he be not so admitted before." The same requirement is afterward again repeated in the same act. That it was not understood as legalizing any admission of ministers of non-episcopal ordination, is further shown by the Articles of Archbishop Whitgift, issued in 1583 "after consultation with the Bishops of the province," the 5th of which is as follows:

"That none be permitted to preach, or interpret the Scriptures, unless he be a priest, or deacon at the least, admitted thereunto according to the laws of this realm."

Our Presbyterian contemporary must therefore try again if it would issue a challenge that would prove embarrassing to Churchmen.

THE report that the notorious Fillingham is on his way to this country with the avowed intention of fighting "Ritualism" by open protests during public services, suggests, first, the question Who is Fillingham? and second the question how to receive him.

The Rev. Robert C. Fillingham is a priest of the Church of England, and vicar of Hexton, in the Diocese of St. Albans. For many years he has been notorious in absenting himself from his parish, which is said to be in a deplorable spiritual condition. He has fought "Ritualism"—a term which, as used by him, covers more or less of the practices of most of our American churches—by appearing in churches and creating "scenes" at the most solemn moments of the service, particularly at the Eucharist. English ecclesiastical law is such that it is practically impossible to purge the ministry of such a man, but his inhibition by English Bishops has more than once been reported. He is now on his way to New York. Beginning there, he is said to be intending to visit also the centres of "Ritualism" in the West.

What shall we do with him?

The first impulse with some, particularly among Catholic Churchmen, will be to extend to him every courtesy, perhaps inviting him to preach, simply as a priest of the sister Church of England. We earnestly trust this impulse will be suppressed. Mr. Fillingham belongs to the Carrie Nation type, and must be treated accordingly.

We suggest that in everything short of actual riot, Mr. Fillingham be absolutely ignored. He is likely to "protest" during the offering of the Eucharist. Let the priest at the altar proceed, in spite of interruption, as though no interruption had occurred. Let the ushers be instructed not to interfere with him. Let the congregation, at each church in which there is probability of disturbance, be instructed in advance of what may be expected, and be urged to pay absolutely no attention to him. Let them go on with their devotions.

The priest at the altar must preserve his presence of mind, and in no instance must he permit any answer to be made, by himself or by others, to any blasphemous interruptions.

Of course, if actual riot should be engendered, the intervention of the police must be inevitable. The presence of a policeman during the service, where Fillingham may reasonably be expected, may be wise; and the question of when intervention becomes necessary for the preservation of public peace had best be left to him.

To make a martyr of the man in our comfortable city jails will be the height of folly. Public sympathy will undoubtedly be with us—if we are prudent.

Let no violence be offered him unless for the protection of public order, and then only by the police. "Vengeance is *Mine*, saith the Lord."

AN URGENT appeal for relief to be given suffering Macedonians in their own country (if it be their own when it is so frightfully misgoverned by the Turk) and in Bulgaria, is issued by committees of representative men in New York and Philadelphia. The former list is headed by the names of ex-Mayor Low and Bishop Potter, and the latter by Bishops Whitaker and Mackay-Smith. "With the rights and wrongs of the Macedonians we are not now concerned," says the appeal, "but we cannot help being concerned with the relief of fellow human beings and fellow Christians, of innocent women and children, who are perishing by the hundred, and will perish by the thousand, most cruelly, unless Christian Europe and Christian America come to the rescue. An American missionary on the field sends the following cablegram: 'Severe winter makes call for relief strenuously urgent. Although enfeebled by insufficient food, people have no bedding but their summer garments—living in straw booths, among ruined villages on cold mountain sides. Many die of pneumonia. Mortality increasing fast. I beg beloved fatherland come to rescue.'

"We appeal to you for contributions to aid the destitute and suffering Macedonians in Bulgaria and Macedonia. For some months, not less, certainly, than $1,000 a day are required to relieve the most pressing wants—clothing, food, fuel. Ten times that sum could be used to advantage. All contributions sent to Brown Brothers & Co., Fourth and Chestnut Streets, Philadelphia, will be forwarded without expense. American missionaries in the field will superintend wisely and economically the distribution of all sums thus forwarded for purposes of relief to all sufferers without regard to race or religion."

THE approach of Quinquagesima brings with it the reminder of the Church's Clergy Relief fund, for which purpose the Quinquagesima offerings have by resolution of General Convention been suggested. The inadequacy of our present provision for the aged and infirm among the clergy is so patent as not to require statement. Few whose information concerning the Church extends beyond the horizon of a single parish, have failed to know personally one or more deplorable instances of quiet suffering on the part of the clergy who had been cast out or had fallen out of the active field. The salaries of the workers are most inadequate; the provision for the workers emeritus almost *nil*. Yet year after year passes by and the wealthy within the Church pass by on the other side, while the silent cry of the aged worker, the widow, and the orphan, go up to heaven for relief. Will not our Lord touch the hearts of some of us that we will respond?

AN OBITUARY notice of Professor Day-Otis Kellogg, a literary man of some note, published in the New York *Sun* of January 29th, gravely states that "With Phillips Brooks and Bishop Potter he published in New York THE LIVING CHURCH." Now Phillips Brooks and Bishop Potter have at times been charged with some ecclesiastical peculiarities of one form and another, and for aught we know, Professor Kellogg may have had his failings, too; but we think this is the first time that distinguished group of men has been charged with publishing THE LIVING CHURCH. Whether the Bishop of New York, the only surviving member of the triumvirate, will consider that this statement in the *Sun* constitutes a "rumor" within the meaning of the canon, entitling him to the investigation of a Board of Inquiry, remains to be seen; while no measure of relief seems to be left to THE LIVING CHURCH unless possibly by suit for libel. At any rate we beg, for our part,

to exonerate both the Bishop of New York, the late Bishop of Massachusetts, and the late Professor Kellogg, of any complicity in the publication of The Living Church, now or at any time within the past. Each one is Not Guilty.

The *Sun* will become chargeable with "yellow" tendencies, and its editor will be suspected of presidential aspirations, if it carelessly circulates such serious charges as this. The "Yellow Peril" grows.

THE tremendous catastrophe of Sunday and Monday in Baltimore brings again the sympathy of the Christian world into play. We have become accustomed to catastrophes on a tremendous scale. It is only the colossal that awakes us from lethargy. Chicago was visited with the wholesale catastrophe of loss of life; Baltimore suffers from the destruction of property to a vast extent. "The Lord gave and the Lord hath taken away. Blessed be the Name of the Lord!"

How helpless we are, in His hands! How dependent! The daily bread, the loving ministrations of those dear to us—He gives or He withholds. The Gospel lessons are pictured anew before us. Blessed is he who has accustomed himself to asking each day the guiding care of His Father; he shall be safe in the events of any day, for neither the day nor the night can separate him from the Father's love.

The Bishop of Milwaukee was preaching Sunday morning in his Cathedral on the dispensation of purification, drawing his thoughts from the festival of the Purification of the Blessed Mother, which had occurred during the week preceding. "We must each receive our own special purification," he said, "and some are purified as by fire." He returned to his home and found awaiting him a telegram from Baltimore telling of the total destruction of his considerable property in that city in the conflagration, entailing heavy loss upon him. Fire had entered into his purification.

To all who have suffered and lost in the tremendous conflagration, our sympathy is extended. The Lord be with them!

THE INDEPENDENT of January 28th contains a paper by Professor C. A. Briggs entitled, "How we may Become More Truly Catholic," with the editorial note: "This article is the paper read by the Professor of Biblical Theology in Union Theological Seminary before the Church Club of this city (New York), which has given occasion for severe attacks upon him by a number of High Churchmen, who declare that a man with such views has no right to remain in the Episcopal Church."

It is plain that the statements of this paper alone did not arouse the resentment which was expressed by members of the Church Club, and the editor's note is as far from the facts as are Dr. Briggs' historical statements. Indeed the press reports expressly stated that in the subsequent discussion, more than in the paper itself, Dr. Briggs had made his unfortunate remarks.

As to this paper, there is in it much to commend—more, indeed, than there is to criticise; mixed, unfortunately, with crudities of which a theological student would be ashamed, several unscholarly statements in the realm of history, a complete misconception of the Anglican Reformation, a hopeless floundering between Presbyterianism and Romanism in a fruitless attempt to comprehend Catholicity, and an evident supply of good intentions. It is such an essay as, had it been written by a boy of twenty, would have been complimented as showing great promise for a bright future. Had a theological student submitted it to any of his professors for liberal correction, it might easily have come out as a very useful production, and the student might have been marked as high as 85 on his effort. If Dr. Briggs could be induced to enter one of our theological seminaries at the beginning, to study under direction, and to take his examinations regularly, he might yet make of himself a very useful member of society and of the Church.

The worst to be said of the Church Club episode is that it shows the monumental tactlessness of the man. He can only be compared with one who, having long been kept out of good society, is finally introduced at a social function, and embraces the occasion to express a very unfavorable, not to say libellous, view of the past of his hostess. Socicty has a way of punishing such offenders; but it is not by turning them over to the police.

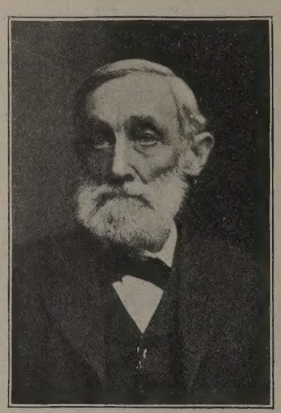
Similarly, there is nothing for canonical discipline in this case. Professor Briggs cannot occupy the center of the Church's stage. Our news report states this week that Bishop Potter has referred the matter to Bishop Greer. For what purpose, we cannot imagine. Bishop Potter made himself sponsor for Dr. Briggs, and every new exhibition of the latter must necessarily reflect upon his sponsor. Nobody is likely to present charges based upon this paper. Nobody wants to dignify it with an ecclesiastical trial.

The episode is very trivial. Let it be considered as terminated.

IN The Living Church of January 16th we noted that the discussion on the subject of Reservation would be concluded, with the publication of any reply that the Rev. Dr. Oberly might make to several questions that had been addressed to him by another correspondent in that issue. After the publication of that closure, several letters on the subject were returned to their writers. The editor was afterward obliged to be absent from his desk for some days, and during that absence another letter, in addition to Dr. Oberly's, was inadvertently printed, without the editor's knowledge. Since a charge of favoritism has, not strangely, been made by one of those correspondents whose letters had been returned, it now seems wise for us to reopen the Correspondence columns to that subject for two weeks only, that such letters may, at the option of their writers, be returned to us.

We trust that any who desire to avail themselves of the opportunity to discuss the subject, will remember the reverence which should attach to any consideration of it that may seem germane.

THE death at his home in Louisville on the early morning of the 9th inst. of Mr. A. Magill Robinson, removes the last of the first generation of a distinguished family, that was prominent in the commercial, social, and Churchly interests of that city. Mr. Robinson was one of a family of five brothers and two sisters, born in Virginia, and removing to Louisville in 1838. William M. and Goldsborough Robinson died before the development of the great interests in which the name is now so familiar. Mr. John M. Robinson was well known as a staunch Churchman connected with Christ Church Cathedral, while Robert A. Robinson was connected with old St. Paul's. Mr. A. Magill Robinson in 1868 removed to Grahamton, a small manufacturing site 30 miles south. The only industries in the place were his cotton and flouring mills. There was no Church service, and so Mr. Robinson at once organized a Sunday School, and gathered a congregation to which he ministered as lay reader till within a few weeks of his death. His congregation was organized as Holy Trinity mission, and the parish register shows that about 200 baptisms and 80 confirmations were registered, all the fruit of his earnest labors. About ten years ago, owing to the destruction of his residence at Grahamton by fire, Mr. Robinson removed to Louisville, but spent the greater portion of his time at Grahamton, so as to look after his little Church flock.



THE LATE A. M. ROBINSON.

Born in 1821 and married in 1843, he spent more than sixty-one years in married life, his wife and six children surviving him. Mr. Robinson was a staunch Churchman and kept pace with the growth of Catholic principles, and was in hearty sympathy with all movements for strengthening the Church. Since his residence in Louisville he had been connected with St. Andrew's parish, and when not at his work at Grahamton, was sure to be found in his place for worship at all services of the Lord's day. Kindly, genial, hospitable, and generous, he was one of the grand type of the old Southern gentleman—a type, alas, under modern conditions, rapidly disappearing. No one doubts that the type that will finally develop in the New South will be all that present century conditions demand, yet one familiar with the old type as so markedly typified in Mr. Robinson and also in Bishop Dudley, his intimate friend, who died but a few days before, cannot but lament the passing away

of such men. Grant them, O Lord, eternal rest, and may light perpetual shine upon them!

ANSWERS TO CORRESPONDENTS.

F. C. M.—We have no information as to which of the Six Points are observed in the American churches in Paris, Rome, and Florence. A Churchman who, travelling in Europe, should "receive [the Holy Communion] in the Roman churches while there," would be guilty of an act of perfidy toward those churches, whose priests are forbidden by their ecclesiastical superiors to administer the sacrament to Anglicans. It is for that purpose that the American and English Churches have wisely established their own chapels in European cities, in which chapels alone, Anglican Churchmen have a right to receive the sacraments.

J. R.—For any troubled with the speculations of "Higher Criticism," we recommend Elmendorf's *The Word and the Book*. For a more elaborate refutation of the objections of modern scientists, Turton's *Truth of Christianity*.

POSTULANT.—The Society for the Increase of the Ministry gives financial assistance to worthy persons seeking the ministry, under certain conditions. Apply to Rev. F. D. Hoskins, 11 Capitol Ave., Hartford, Conn.

M.—In interpreting Title I., Canon 19, Sec. vi., § 5—"The jurisdiction of this Church extending in right, though not always in form, to all persons belonging to it within the United States"—one must remember that it dates from the year 1835, when, for the first time, the American Church took steps to place the entire country under the jurisdiction of her episcopate. Churchmen living outside the organized Dioceses prior to that year bore no relation to the General Convention, and were not considered as subject to its canons. The General Convention, like the American Congress in its earlier conception, was the gathering place by representation, of essentially sovereign bodies. What the nation had done by the Louisiana Purchase, the Church did by the creation of the great Missionary Jurisdiction of the Northwest and the consecration of Jackson Kemper as Bishop in 1835. This declaration of the canon quoted, made in that year and still found unchanged in the canons, was the assertion of the right of a national Church to the allegiance of all its members within—not the limits of federated Dioceses but—the nation. It was the act which first asserted its own jurisdiction and then clothed its first Missionary Bishop with delegated jurisdiction. The jurisdiction "in right" was asserted, and steps were taken to secure it "in form"—*i.e.*, in fact—by the canonical provision then enacted.

AMERICAN CATHOLIC.—(1) The King is the "Head" of the English Church only in purely temporal matters, as the Czar is the Head of the Russian Church.

(2) He has no authority as Bishop or Priest, and may not perform the functions of ecclesiastics.

R.—According to Heurtley, *Creeds of the Western Church*, p. 144, Rufinus (400 A. D.) and other Western writers laid stress on the omission of "in" before all articles of the Apostles' Creed other than those referring to the three Divine Persons. In time this led to the suppression by Westerns of that preposition before "one Catholic and Apostolic Church" in the Nicene Creed. The article referred to reads in Anglican pre-Reformation forms, *"Et unam sanctam Catholicam et Apost. Ecclesiam,"* without "Credo." Maskell, *Ancient Liturgy of the Church of England*, pp. 75-77. This became in the 1st Prayer Book of Edward VI., "I believe one Catholic," etc. Pearson, in his work on the Creed says that no difference of meaning is involved in the omission of the preposition.

IGNORANT.—(1) The "C. B. S." designates the "Confraternity of the Blessed Sacrament of the Body and Blood of Christ," a purely devotional organization for Eucharistic intercession and the development of Catholic belief and practice in connection with that sacrament. The Bishop of Fond du Lac is "Superior General," and the "Secretary-General," to whom application for information should be made, is the Rev. E. B. Taylor, Westminster, Md.

(2) Single copies of *The Treasury* cost 25 cts. each. Sample copies are not mailed free.

TRIFLE not with the conscience. Trifle not with the one voice which always speaks with the authority of Heaven, the one guide which is commissioned to bring you to Christ. Trifle not with the representative of the Holy Ghost, speaking in His Holy Name. You will certainly often fall into sin, and live as you will, you will never be allowed to forget till you reach your death-bed, the meaning of repentance. Sins of sudden impulse, sins of temptation not foreseen, sins of temptation proving far stronger than we had expected, sins of temptation almost irresistible in their violence; to such as these you must be liable. But never pass by or palter with the clear voice of conscience, with the plain command of duty; never let it be doubtful to your own soul whether you belong to the right side or wrong, whether you are a true soldier or a false traitor. Never deliberate about what is clearly wrong, and try to persuade yourself that it is not. Never trifle with the verdict of your own soul, and make excuses for your sin to yourself, or try to palliate and forget what you ought to forsake with hearty contrition. For remember that the voice within is the very voice of God; and if you play false with that, you are a traitor to your Master.—*Archbishop Temple, D.D.*

WALK as in the presence of God, always remembering that He observes not only our words and actions, but also takes notice of our most secret thoughts. He who is always sensible that that pure and all-seeing eye is continually upon him, will never venture to sin, with set purpose or full consent of mind.—*Archbishop Leighton.*

SHALL OXFORD BECOME "UNDENOMINATIONAL" IN THE SCHOOL OF THEOLOGY?

Startling Proposals Discussed.

EDUCATIONAL ACT IN POLITICS.

Keble College Conference on Important Subjects.

THE IRISH UNIVERSITY QUESTION.

Death of the Rev. Dr. Salmon.

LONDON, January 26, 1904.

WITH reference to the very startling proposal—in the interest of Undenominationalism, *i.e.*, the *reductio ad Absurdum* of a Christianity evacuated of Church doctrine and Bible truth—to abolish the restriction whereby examiners in the Final School of Theology in the University of Oxford are required to be in Priests' Orders in the Church of England, the Rev. W. H. Hutton, of St. John's College, Oxford, states in last week's *Guardian* why, amongst other reasons, the proposal will be resisted. 1, It is proposed to remove "all restrictions"; and therefore not only Dissenters, whether Protestants or Papists, might be appointed to examine, but even "Unitarians," or Socinians, and rationalists and heretics in general. 2, It is proposed to leave no safeguard as to the appointment "beyond the unfortunate one of an appeal to Convocation." 3, The practical difficulties would be extremely great—"Questions would be certain, sooner or later, to arise between examiners from different religious bodies; and it is difficult to imagine satisfactory relations between examiners who believe in the Creeds and examiners who reject one or all of them." 4, Very great alarm has already been caused by the proposal; "and it is highly probable that the parents whose sons at present form the great majority of the candidates would not in future wish them to enter for the School." In conclusion, the Rev. Mr. Hutton says he does not think that the majority of Convocation wish "Nonconformists" to be appointed; while he feels certain they are not prepared with the promoters of the scheme "to throw the post open to Unitarians."

There also appears a letter in the same issue of the *Guardian* from the Rev. W. C. Allen, sub-rector of Exeter College, Oxford, in which he takes exception to the editorial comment therein the week before upon this sinister proposal in connection with Theological Examinership at Oxford. Is the *Guardian* right in its forecast, he asks, to-wit, that the effect of the proposed change must be to make the School "wholly undenominational"? If the Cambridge Theological Tripos, for which lay examiners may be appointed, can not be rightly termed "wholly undenominational," why then, he further asks, would the Oxford School of Theology, if the qualification for examinerships be abolished, become undenominational? But the comparison here between the system that obtains at Cambridge and the one proposed for introduction at Oxford is, as the Rev. Mr. Hutton shows, totally inadmissible. In his own forecast of what would probably happen, if the proposed innovation be effected, the Rev. Mr. Allen gives Churchmen quite sufficient cause of alarm in his admission that what very probably might happen "would be the presence from time to time upon an examining board of one member who was not a Churchman."

With reference to the enormous development of late years in the use of the lantern in Mission Services, the *Church Times* is informed that nearly 800,000 slides were let out on hire last year by the Church Army (not counting those sold or used for the Army's own purposes), while this year the number is likely to be much greater. Close upon 200,000 are already booked for the coming Lent; for Good Friday alone from 600 to 700 parcels of slides will be sent out.

The Bishop of Stepney has sent to the London public press a copy of the questions which have been drawn up by the Church Education Electoral Committee (himself Chairman) appointed by the Bishops of London and Rochester, and which are to be addressed to all candidates at the forthcoming London County Council election, and accompanying the same is a letter from the Bishop in explanation of the questions. Candidates will be asked, first, if they are prepared to do their utmost to promote a vigorous and efficient administration of the Act for London in regard to all grades of education. Secondly, will they pledge themselves to the adoption of the Act, just as it stands, without undue delay. In the third question the inquiry is put in this two-fold form: "(*a*) Will you be prepared to recognize all

Public Elementary schools now on the annual Grant List of the Board of Education as equally entitled to maintenance out of the Rate-aid provided by the Act? (*b*) Will you insist that fair time shall be allowed to non-provided schools [*i.e.*, denominational schools] to carry out such alterations and improvements as may be reasonably required by the local education authority, under Section 7 of the Education Act, 1902?" Then, lastly, they are asked if they will give assistance, under the provisions of the Act, to all educational institutions, Secondary as well as Elementary, without regard to the question of their denominational or undenominational character.

The Bishop of Stepney, in his explanatory letter, says that if any candidate, whether "Progressive" or "Moderate," is willing to give and loyally to stand by the assurances asked for in their questions, "then Churchmen will be free to vote for him on the general ground of his fitness for the work of the London County Council." If, on the other hand, candidates fail to toe the mark, "Churchmen must be prepared to vote against them, even at the cost of waiving for the present election their usual political and municipal sympathies." As to the exact kind of reception the Bishop's letter, with the appended questions, has had in certain editorial sanctums in Fleet Street, I will leave it to you and your readers to imagine.

The *Church Times* gave last week a continuation of the official report of the Conference of Clergy at Keble College, Oxford. The discussion on the second and last day of the Conference opened (as previously advertized) by papers under the following heads: (*a*) "The Authority of Bishops and the Rights of Presbyters in the Primitive Church," the Rev. Darwell Stone, Librarian of the Pusey House. (*b*) "The Authority of Bishops in the Roman and Eastern Churches," the Rev. Dr. Bigg, Christ Church, Oxford. (*c*) "The Authority of Bishops in Churches of the Anglican Obedience," Archdeacon Dundas. (*d*) The Nature of the Obligations imposed on Priests at their Ordination (1) by their Declaration under Canon XXXVI., (2) by their Promise to Obey their Ordinary and other Chief Ministers, etc.," the Rev. Dr. Gibson, vicar of Leeds.

The Rev. Darwell Stone's paper illustrated by "repeated emphasis" the association of the Presbyters with the Bishops in primitive times. Dr. Bigg showed that Episcopal authority in the Latin and Eastern Communions is closely bound up with the power of excommunication, "and therefore the condition is so critically different from the exercise of authority in our own Church that we have less to learn from it." The paper by Archdeacon Dundas showed that, in the daughter Churches of the Anglican Communion, almost invariably priests were associated with Bishops in the Diocesan Courts, and that appeals lay from the Diocesan to the Provincial Synod. Dr. Gibson, in dealing with his subject, showed that though the power of demanding the oath of canonical obedience was not given to Bishops by Act of Parliament, it was recognized as belonging to their office by the Clerical Subscription Act of 1865. It should always be administered before Ordination as a condition under which Ordination was given. The oath was to be enforced in the law courts, but *in foro conscientiae*. How deeply this is felt was instantly illustrated by the general discussion, "as one speaker after another emphasized, not only his readiness to obey, but the fact that he had obeyed even when in some cases the injunction was so disagreeable that the speaker confessed the absence of the glad and ready mind." It was strongly maintained that the clergy looked to their Bishops to lead them; but the Episcopal authority must be "not merely coercive on the Church within, but militant to the world without" [Hear, hear]. It was suggested that the outcry came from the world, "not because it was concerned so much at the disorder within the Church, but because its own disorder was too sharply rebuked." But the general discussion, as also the papers, brought out the sole condition under which the Bishop's claim to obedience is absolute—viz., "that the law to which at any particular moment he is claiming obedience, is clear." Attention was called to the injustice of supposing that a priest who makes any kind of mental reservation must necessarily be a person of disingenuous or disorderly mind. The conditions of such reservation were clearly set out 25 years ago in a letter of Dean Church to the late Canon Carter of Clewer. But the end of that letter shows (as the report says in conclusion) that the conditions of the Church to-day "are not those which the Dean was contemplating when the letter was written."

An admirer of the Rev. C. E. Beeby, the late heretical vicar of Yardley Wood, has sent him a cheque for £100.

The hallowing of the Central ("Victoria") tower and spire of Truro Cathedral, which is now completed, took place on Friday last. The Bishop of the Diocese officiated, and the Bishop of Exeter was the preacher. Among those present was the donor of the tower and spire, Mr. J. Hawke Dennis, a Cornishman and retired Liverpool merchant.

The Romanist Prelates in Ireland, in council assembled, have approved of Lord Dunraven's recent suggestion for a solution of the Irish University question by the establishment of two endowed King's Colleges within Dublin University; one in Belfast for Presbyterians and the other in Dublin for Romanists, both institutions to be under the supervision of a visiting board appointed by the state. It will be interesting now to know what the authorities of Trinity College, Dublin, think of the scheme.

As we measure human eminence here in this little lower world of ours, undoubtedly the most distinguished son of the Irish Church, not even excepting the venerable Lord Primate, Dr. Alexander, certainly the greatest theologian of Ireland since Archer Butler, not to go further back, passed away into the Intermediate State on Friday last in the person of the Rev. Dr. Salmon, Provost of Trinity College, Dublin. One need only to read the fine obituary article on Dr. Salmon in the *Times* newspaper to realize quite fully how really great the *prestige* of his career was. He was born in Cork in 1819, coming of respectable stock, and when only 19 years of age graduated from Trinity College, Dublin, where he had passed a brilliant undergraduate course. He began at once after graduation to devote his mind chiefly to mathematics and the production of mathematical text-books. These earned for him a European, if not world-wide, reputation, and he was elected a member of the Institute of France and an honorary member of various famous Academies on the Continent; while at home honorary degrees and medals, etc., were showered upon him. "It is given to few men," says the *Times*, "to attain to the first rank of investigators in two distinct provinces; but great as Salmon's reputation as a mathematician, it was probably equalled in later years by his fame as a theologian." He was ordained priest in 1845, and began then to take part in the work of the Divinity School, as an assistant to the Regius Professor of Divinity, a post he held for 20 years. As to his connection with Archbishop Whately as examining chaplain, the *Times* says: "With Whately he had much in common; his theological standpoint was almost the same as that of the Archbishop; both of them had strong Protestant opinions and regarded the Oxford Movement with the utmost dislike and suspicion." All through the period of Dr. Salmon's work as a mathematical teacher, he was writing at spare moments on theological questions; and his contributions to *The Catholic Layman* on the Romanist controversy contain much material that was afterward worked up into his lectures and book on *The Infallibility of the Church*. In 1866 he was appointed the Regius Professor of Divinity at Trinity, Dublin, and from that time forward he ceased to work at mathematics, devoting himself chiefly to theology and to the task of inquiring into the solidity of the speculations of the Tübingen schools of New Testament critics. His *Introduction to the New Testament* is probably (according to the *Times*) "the most powerful polemic in the English language against the Tübingen school of critics." Among his contributions to theological literature were many of the most important articles in the *Dictionary of Christian Biography*, and the "Introduction to the Apocrypha" in the *Speaker's Commentary*. The Act of Irish Disestablishment (for which, the *Times* says, Dr. Salmon never quite forgave England or the English Churchmen who voted for it) brought him out of the academic cloister into the arena of the world; although he never became a Bishop (though quite likely he might have had the Dublin See) no man has been such a dominating personality in the Church of Ireland since the Disestablishment as Dr. Salmon. While he was Provost of Trinity (1888-1904) he is said to have had an influence probably unparalleled in Irish Church affairs. In the private life of Dublin society (to quote again from the *Times*) he filled a large place—"Dublin was proud of him, and was always ready to show it." May he rest in peace!

Canon Scott-Holland has broken down in health, and has been ordered several months of complete rest.

J. G. Hall.

Does God call us to suffer silently? Let us bear the burden that He lays upon us. Are we surrounded with the confused noise of babbling voices? Let us remember "there is a time to be silent"; and let us so speak with well-chosen words, seasoned with grace, that both our speech and our silence shall be approved of God and precious in the sight of His people.—*Selected.*

THE EASTERN CHURCH.

(From our Correspondent.)

Jerusalem, January 6, 1904.

AN EXCEPTIONALLY large and accurate model of the Holy Sepulchre, one-third of the original (including the Chapel of the Angel), within the rotunda of the Church of the Anastasis (Resurrection), Jerusalem, is being constructed here by two resident Germans on behalf of Mr. Samuel el-Chouri (an Orthodox Syrian) and Dr. Baroudy, both of Beirût. It costs 280 napoleons, and will shortly be forwarded to the approaching St. Louis Exhibition. During the conflagration of the church, on the evening of September 30, 1808, according to a letter which was circulated by Callenicus, Oecumenical Patriarch of Constantinople, in order to obtain funds for its restoration, his Holiness states that "suddenly and unexpectedly an extensive conflagration took place within the temple of the holy life-giving Sepulchre, and consumed the whole of that wonderful, royal, and holy building [an over-statement], as well as the lofty cupola, which was covered with lead, and the small chapel which was built over the Holy Sepulchre itself.* During the following spring permission was obtained from the Porte for restoring the building. Kalfa Commenes, a Greek architect of Mitylene, was employed, and on September 11, 1810, it was re-consecrated, the entire restoration costing four millions of roubles. Those who have not visited the Holy City may be interested in being informed that in the centre of the rotunda stands the Holy Sepulchre itself, covered by a building 26 feet long by 18 feet broad, pentagonal at the west end. It is constructed of Santa Croce marble, and surrounded by a dome. The vestibule (Chapel of the Angel) contains 15 lamps, five of which belong to the Greeks, five to the Latins, four to the Armenians (Gregorian), and one to the Copts. In the centre of the marble floor, on a pedestal, stands a fragment of the traditional stone that had been rolled away from the door of the Sepulchre. It is 18 inches square. Upon this stone only the Orthodox Greek Patriarch of Jerusalem occasionally celebrates the Liturgy of St. Chrysostom. Stooping low, at the western extremity of this chamber, is the Holy Sepulchre itself, a quadrangular vault, 6½ feet long by 6 feet wide. It holds three or four persons at the same time. The Sepulchre is raised two feet from the floor. It is encased in white marble, cracked through the centre and worn at the edge by the devout contact of millions of devout pilgrims. Over it are suspended 43 gold and silver, constantly burning, olive-oil lamps, owned by the above mentioned branches of the Eastern Church. The altar slab is used every night (except Good Friday) as follows: (1) The Greeks celebrate the Liturgy from 11 to 1 o'clock; (2) the Armenians from 1 to 3 o'clock; (3) the Latins from 3 to 5 o'clock, the great door of the church being locked on the outside by the Turkish guard from sunset to sunrise.

A Beirût Orthodox weekly, called *Love*, published on December 19, 1903, a long article, in Arabic, entitled "The Orthodox Church and Union," dealing with the vital questions of Union, and other minor matters. It said:

"Two questions have lately engaged the attention of the Christian world, namely, the recent proclamation issued by the Patriarch of Constantinople on the relation of the Greek Orthodox Church to other Churches, and the answers of several noted prelates to the same; and the question of Union between the above-mentioned Church and the Anglican Church, which latter question was brought to the front by the recent visit of Bishop Grafton to St. Petersburg.

"The Patriarch Constantinople has lately called the members of the Holy Synod together to discuss the question of the Patriarchate of Antioch, whose patriarch, Meletius, is still not recognized by the other three Patriarchates of the Greek Orthodox world. The decision of the Synod has not yet been published, but opinion is that the result is favorable.

"A few months ago the Rev. Father Dowling of Jerusalem arrived at St. Petersburg intending to interview the Metropolitan of that city on the all-important question of Union. The Metropolitan was then away, and so the Rev. Father interviewed the Ex-arch of Caucasia, Bishop Alexius, who was then the host of Bishop Tikhon of southern North America. Bishop Alexius promised the Rev. father that on the arrival of the Metropolitan a session of the Holy Synod will be held and a committee will be appointed to discuss the subject of Union. This news caused much joy in England and in America.

"Another proof that the question of Union is attracting widespread attention is an article written by Bishop Sergius, head of the Theological Academy at St. Petersburg, and published in the *Ecclesiastical Apostle* of the Academy. It goes on to say: 'Bishop Grafton of Fond dy lex, has visited St. Petersburg accompanied by his deacon, Father Fay. He did not come as a mere traveller, but as a member of a commission, organized by the American Episcopal community for the purpose of studying the question of Union. Before arriving here, however, he sent a letter to Bishop Antonius, Metropolitan of St. Petersburg, and head of the Holy Synod, in which he describes the strong willingness on the part of the American Episcopal Church to unite with the Russian Orthodox Church. He sent at the same time several volumes on the former Church for examination and study. Now, Bishop Grafton has come in person, provided with letters of introduction from the Archbishop in America and from the commission. He moreover presented the Metropolitan with a treatise setting forth his own opinion on the question. The Metropolitan, after thanking him for the same, wrote the following note to the head of the Theological Academy:

"'Oct. 16, 1903.—I ask the head of the Theological Academy to publish this treatise in the *Ecclesiastical Apostle*, so as to be read and commented upon by all theologians. Signed, Antonius.'

"Bishop Grafton then addressed the Metropolitan as follows:

"'With much respect and brotherly feeling we make known to your lordship, and then to the Holy Russian Synod, that the American Episcopal Church has formed a commission under the name of "Commission of Ecclesiastical Relations with other Churches," composed of nine Bishops and other priests and laymen, and has authorized the Commission to study the questions of Christian Union. And here is a letter from the Bishop of Central New York, chairman of the Commission, commending us to your lordship, and authorizing us to write a full and clear account of our interview here to our Commission at home. Allow me also to present your lordship another letter of recommendation from Dr. Clarke, late Bishop of Rhode Island, who expired after our leaving America, at the age of 92, being the oldest Bishop in the Christian Church.'

"Bishop Grafton then mentioned the most important questions which now separate the two Churches, and expressed his hope in a speedy solution. The Metropolitan was very hopeful and said, 'Faith, after all, is not philosophy, but life'; upon which the interview ended."

T. E. Dowling.

* See *The Holy City*, Williams, Vol. II.; pp. 282-285. London, 1849.

PUBLIC WORSHIP IN ATHENS.

A CORRESPONDENT sends us the following letter, dated 6th January 1904, from a friend at present in the Greek metropolis, which may be of interest:

I have been much interested lately in reading the Greek Liturgy and trying to follow the celebration in church. Till I got hold of a book (to get one was not easy) I could scarcely make anything of the service at all. There is so much singing and the priest goes so fast that even now that I have a book, it is not easy to keep up all the time. Nobody in the congregation has a book but me and I am the cynosure of all eyes. The Greeks are of all people the most curious, and every now and then one slides up to peep over to see what the book is.

As a rule the music in the Athenian churches is bad. The absence of organs only serves to emphasize the bad singing. Both in the singing by the choir and in the priest's intoning, there is often a nasal twang unpleasant to Western ears. But the Greeks like it. In a few churches, however, the singing is not bad. The best is in the Russian church. Next comes St. Irene. In both one hears—well, very good voices and voices fairly well trained. The music is always dignified (if I may so say), sometimes elaborate and difficult, sometimes characterized by harmonies of unusual beauty. Of course the absence of all female voices gives it a very different effect from the music of the West.

When well rendered, the Liturgy is strikingly impressive. I cannot wonder at the hold it has on so many millions, nor can I dispute with much confidence their claim that it is the equal of the Latin Mass. There are things both in the celebration and in the text that I could wish otherwise, of course, but certainly not more than in the case of the Mass. If I set out to describe all the things about the Liturgy that interested me, I should write till morning. I will content myself with cataloguing a few.

The prodigious amount of singing by the choir; the elaborate inflections in the priest's or deacon's parts, especially in the Gospel; the profusion of incense; the use of the Aera; the symbolic use of the stole; the Great Entrance; the absence of a sermon; the recital (by a reader) of the *Pater Noster* and Creeds; the absence of the *Gloria in Excelsis;* the frequent *Kyries;* the insertion of a long petition for rulers, etc., after the consecration; the distribution of the Blessed Bread at the end; the continued standing of the congregation; the frequency and rapidity with which everybody crossed himself; the reverence of the congregation; and the large proportion of men.

The Church plays a large part in the life of the Greeks.

EARLY SUNDAY SERVICES IN NEW YORK.

Provision Made in New York for Night Workers.

MR. FILLINGHAM ON HIS WAY TO AMERICA.

Funeral of William C. Whitney.

YEAR BOOKS OF TWO NEW YORK PARISHES.

Bequests of Mrs. Aldrich.

MEMORIAL GIFT FOR ST. IGNATIUS' CHURCH.

IT IS proposed to hold services in St. Paul's chapel on Sunday mornings at 2:30 or 3 o'clock for the benefit of the workers in neighboring newspaper offices. A canvass is making of the offices and composing rooms, and it is understood that sufficient encouragement has been received from the men to make it advisable to begin the services, and the first will be held on the morning of the First Sunday in Lent. Whether the service will be a regular appointment of the chapel depends on the numbers who attend, but it is now expected that this early service will be regularly maintained. A similar early Sunday service is held at St. Andrew's (Roman) church, also in the neighborhood of the newspaper offices, having been established about two years ago. It is very well attended. As in former years, there will be special noon-day services at St. Paul's chapel daily in Lent. On the Fridays there will be addresses, Bishop Greer being announced as the speaker on March 4 and 18, the Rev. William T. Manning on February 19, 26, and March 25, and the Rev. Dr. E. M. Stires on March 11th. At the Wednesday services there will be short addresses by the Rev. W. Montague Geer, vicar of the chapel.

Announcement has been made in the daily press that the Rev. R. C. Fillingham, vicar of Hexton, England, is on his way to this country and is expected to reach New York about February 14th. The report credits Mr. Fillingham with the intention of "upsetting Bishop Potter." The correspondence of last summer between the vicar and Bishop Potter regarding the forms of service at the Church of St. Mary the Virgin will be remembered, and it is now said that Mr. Fillingham returns to fight Ritualism in the American Church, and intends not only to take up the protests made by him in New York last year, but to visit Boston, Chicago, and Fond du Lac. He is said to be provided with funds to carry on the controversy, and judging from his statements of last summer, would be glad to meet some such active opposition as was suggested by Bishop Potter to the Rev. Dr. Christian of St. Mary the Virgin last summer. At that time Mr. Fillingham said that arrest would place him in a position from which he could talk to all America. The feeling obtains now that the best way to treat the vicar of Hexton is to ignore him, and the Rev. Dr. Christian is being urged to take no defensive steps. Mr. Fillingham intends, it is said, to establish himself at a principal hotel, exploit his opinions in the newspapers, and secure a hearing from denominational pulpits. There is little likelihood, in New York at least, of many such pulpits being opened to him.

It now seems likely that little or no further notice will be paid to the paper of the Rev. Dr. Briggs on "How May We Become More Truly Catholic?" which was read before the Church Club a few weeks ago. Bishop Potter has now stated that he will make no comment on the letter and that he has turned over the whole thing to Bishop Coadjutor Greer. It is considered very improbable that the latter will take any notice of it, and in New York the incident is felt to have terminated.

Property consisting of fourteen city lots has been purchased at Convent Avenue and 135th Street as a new site for buildings for the Orphans' Home and Asylum which is now located at Lexington Avenue and 49th Street. The present property has been transferred to the New York Central Railroad, the consideration being said to be about $200,000. This is said to be sufficient to pay for the new site and leave a balance toward the erection of the new buildings. Work on the buildings will be commenced, it is said, before the coming summer.

The Rev. G. A. Jameson of Grace Chapel has been put in charge of St. George's mission, Williamsbridge, by the Archdeacon of New York. He succeeds Mr. Stanton E. Barrett, who is to take up work under Bishop Keator in Olympia. Mr. Jameson is in Deacons' orders and is soon to be advanced to the priesthood. The mission has steadily advanced under Mr. Barrett's leadership, and a former Baptist church, standing in the rear of St. George's property, was recently purchased and is to be moved northward and used as a parish house.

The funeral of the late William C. Whitney, former Secretary of the Navy, was held from Grace Church, where he was a pew-holder. The church was crowded and many hundreds of people filled Broadway near the church. The service was read by Bishop Doane and the Rev. Dr. William R. Huntington, the latter accompanying the family and friends to Woodlawn Cemetery and reading the service at the grave. The vested choir of Grace Church furnished the music at the church. There was no address. Many of the prominent men of the country were present, including former President Grover Cleveland, former Secretary Elihu Root, Major-General Henry C. Corbin and his staff, Rear Admiral Frederick Rogers and his staff, and Sir Percy Sanderson, the British Consul General.

In his preface to the year-book of the Church of the Heavenly Rest, the rector, the Rev. Dr. D. Parker Morgan, records the success that has attended the mission work of the parish since it was transferred to the parish church because of the taking by the New York Central Railroad of the chapel property. An evening service was added for the especial needs of those who formerly worshipped at the chapel, and the congregations gathered at the services are larger than were ever seen in the chapel. More room is needed for the mission work, but it has gone on for a year with a degree of success far beyond the rector's expectations. Dr. Morgan speaks also of the parish endowment fund, which he hopes to see amount to $350,000 before his work in the parish is done. Of the changes coming in the environment of the church at Fifth Avenue and 45th Street, making an endowment essential, the rector says: "The rapid strides with which business is claiming Fifth Avenue for its own; the way in which private dwellings are being turned into boarding houses, and immense apartment houses and hotels are towering to the skies on every side of us, make it perfectly clear to any thoughtful mind that in the near future the worshippers in our beautiful church will be chiefly composed of those who will not be able to pay pew rents, but who will have souls that need the ministrations of the Church, equally with the richest in the land." The financial report of the parish shows receipts for the year of about $38,000. The endowment fund amounts, according to the year book, to $41,000.

A number of Church benevolent organizations are beneficiaries under the will of the late Mrs. Elizabeth W. Aldrich, which was filed for probate last week. Calvary Church, New York, receives $20,000; the Board of Missions and the University of the South $10,000 each; St. Luke's Hospital, the Home for Incurables, the Henshaw Memorial Church, Baltimore, the Fund for the Relief of Widows and Orphans of Deceased Clergy, and the New York City Mission Society, $5,000 each; the Church Mission to Deaf Mutes, the Society for the Relief of Destitute Blind, the Home for Aged Men and Aged Couples, the Church Mission for Seamen, and St. Mary's Hospital for Children, $2,500 each; and St. Peter's Church, Bayshore, and the Boys' Orphanage at Waverly, Md., $1,000 each. Mrs. Aldrich was the mother-in-law of the late Bishop Dudley, and it was because of her illness that the Bishop was called to New York several weeks before his own death.

In the prefatory notes to the year book of St. Thomas' parish, the rector, the Rev. Dr. Ernest M. Stires, records that among the many activities of the parish last year there was a marked spiritual growth. He notes that never before have the people of the parish responded more generously to the many appeals for help, and states that "doubtless we have not done our best, but we have done better than in the preceding year." The year book, throughout, emphasizes the fact that the position of St. Thomas' parish is such in the American Church that it is not to measure or plan its work by what other parishes do, but that there must be continual advance, doing more each year than was done the year before. Every offering made at St. Thomas' services is devoted either to missionary causes within or without the parish, or to some charitable object. Pew rents pay running expenses. Thus parishioners and visitors may feel that their offerings are always for benevolent and charitable purposes. Last year St. Thomas' Church spent on itself, for running expenses and the like, $49,000; but it gave away for missions and charities a sum twice as large. The Rev. Dr. Stires feels, however, that the difference between what is spent at the parish church and what is given away must be even larger than it now is.

It is understood that Bishop Coadjutor Greer is seeking a residence in the Grammercy Park section of New York, in which to reside until the Bishop's House on the Cathedral

grounds has been built. He has almost entirely relinquished his work at St. Bartholomew's, and the Rev. Dr. Leighton Parks has entered upon the rectorate, although he is not to conduct service for a week or two, Dean Robbins of the General Seminary being the preacher in the interim. It is likely that Bishop Greer's family will remain at St. Bartholomew's rectory until they leave for their summer home at Easthampton, Long Island, and it is not expected that Dr. Parks' family will take up their abode at the rectory until next fall. Bishop Greer's first Confirmation service was at All Souls' Church, the Rev. Dr. S. D. McConnell, rector. On Sunday last he visited St. Peter's Church, Westchester, the Rev. Dr. F. M. Clendenin, rector.

Charles Zabriskie, senior warden of St. Ignatius' Church, has just placed a beautiful marble statue of St. Ignatius at the right of the altar in that church as a memorial to his mother, Jeanette Louise Suzette Zabriskie. Some years ago Mr. Zabriskie gave a statue of the Blessed Virgin as a memorial of his father, Christian Zabriskie. It occupies the corresponding position at the left of the altar. Another marble statue has been removed to give place to the new memorial, and now occupies a pedestal on the left side of the sanctuary.

CALIFORNIA DIOCESAN CONVENTION.

(RT. REV. W. F. NICHOLS, D.D., BISHOP.)

AN APPEAL for uniform legislation on Marriage and Divorce, a petition for the permissive use of the Revised Bible, the creation of a "House of Churchwomen," steps to secure diocesan mutual Fire Insurance for churches, and for the purchase of the *Pacific Churchman*, the indorsement of the District Missionary Conference and of the employment of a paid Secretary—these were the main features of the California diocesan convention held in Grace Church, San Francisco, Tuesday, January 26th.

The opening service was the celebration of the Holy Communion, the Bishop being celebrant, the Rev. E. L. Parsons and the Rev. B. M. Weeden of the Standing Committee being Gospeller and Epistoler. There were about sixty clergy present. The preacher was the Rev. Mardon D. Wilson, the text being I. Cor. xv. 58.

At the opening of the business session, after the roll call, the Rev. Mardon D. Wilson, for the ninth year, was elected Secretary, and he appointed as his assistant, Mr. Geo. H. Hooke, of Grace Church, whom the Secretary found occupying the same position ten years ago. On motion of the Rev. Dr. Clampett a resolution of congratulation was telegraphed the newly consecrated Bishop Coadjutor of New York.

The whole subject of General Clergy Relief was referred to a committee consisting of Mr. Vincent Neale, Mr. W. A. M. Van Bokkelen, Mr. A. N. Drown, the Rev. F. B. A. Lewis, M.D., and Mr. Wm. H. Crocker, to report at the next annual convention. In the matter of Marriage and Divorce the following preamble and resolution were adopted on motion of the Rev. H. H. Powell:

"WHEREAS, This Church views with concern the great spread of divorce throughout the Nation, striking at the sanctity of the home, and thereby destroying one of the strongest foundations of Christian nurture and patriotic citizenship; and whereas, we believe that this condition is due in great measure to the lack of uniformity in the marriage and divorce laws of the several States of the Union; therefore be it

"*Resolved*, That a Commission of five be appointed, whose duty it shall be to coöperate with other religious and secular organizations of the State toward securing an amendment to the Constitution of the United States giving Congress authority to legislate in matters of marriage and divorce."

The Bishop appointed as this Commission the Rev. H. H. Powell, the Rev. C. O. Tillotson, the Rev. Hamilton Lee, Mr. Wm. Rigby, and Mr. L. C. McAfee.

On motion of the Rev. E. L. Parsons, representing the Convocation of San Jose, the following Memorial to the General Convention was adopted, after due consideration:

"WHEREAS, There is a growing sentiment throughout the Church in favor of the use of the Revised Version of the Bible in public worship; and

"WHEREAS, The Marginal Readings Bible authorized by the General Convention in 1901 has emphasized but not fully satisfied this sentiment; be it

"*Resolved*, That the Convention of the Diocese of California hereby petitions the General Convention to take such action as may be necessary to permit the use of the Revised Version in the lessons in Morning and Evening Prayer."

MOST SUCCESSFUL MISSIONARY MEETING HELD IN YEARS.

Three addresses were made at the diocesan Missionary Service at Trinity Church, Tuesday evening, the speakers being Bishop Nichols, the Rev. Edward Lambe Parsons, and the Rev. Frederick William Clampett, D.D., rector of Trinity Church. At the conclusion of the service an offering was made for the reserve missionary fund.

A "HOUSE OF CHURCHWOMEN" CONSTITUTED.

On Wednesday, after considerable discussion, and a full explanation of the matter, the following amendment to the Constitution was duly adopted to become operative after the close of the present session of Convention:

"The lay members shall be males, and shall consist of delegates not exceeding five from each parish and mission in union with the Convention. The lay delegates from each parish shall be chosen by the vestry thereof, and the lay delegates from each mission shall be chosen by the members thereof; provided that no person shall be competent to serve as a lay delegate unless he has been a qualified voter of the parish or mission he represents during the six calendar months next before his election. Provision shall be made by canon for a House of Churchwomen, to meet in the same week with the Convention, with power, subject at all times to the Constitution and canons of the Diocese, to legislate for the conduct of woman's work in the Church and to act in a consultative capacity upon such other matters as the Convention may from time to time submit to it for its opinion."

The effect of this amendment is to prohibit women hereafter from sitting as deputies in the diocesan convention, as has heretofore been permitted, and to organize them into a separate house for the purposes specified.

CHURCH EXTENSION.

While considering the work of Diocesan Church Extension, it was resolved to try to raise $10,000 for this purpose during the year and to apportion this sum among the various parishes and missions of the Diocese on the basis of the Assessment of the Diocesan Expenses.

THE ELECTIONS.

The Bishop re-appointed Mr. A. N. Drown as Chancellor of the Diocese. The Rev. W. A. Brewer was unanimously elected Registrar. The balloting for the various elective boards and committees resulted as follows:

Standing Committee: Rev. John Bakewell, D.D., Rev. F. W. Clampett, D.D., Rev. E. L. Parsons, Rev. Burr M. Weeden, William Babcock, A. N. Drown, C. D. Haven, and L. M. Ringwalt.

Diocesan Board of Missions: Rev. N. B. W. Gallwey, Rev. Clifton Macon, Rev. L. C. Sanford, Robert Bruce, George E. Butler, Brace Hayden, and William Mintzer.

Board of Directors: A. N. Drown, John A. Emery, Rev. D. O. Kelley, W. A. M. Van Bokkelen, Francis Avery, and W. E. F. Deal.

Deputies to General Convention: Rev. F. W. Clampett, D.D., Rev. E. L. Parsons, Rev. J. A. Emery, Rev. M. D. Wilson, Mr. A. N. Drown, Mr. Geo. E. Butler, Mr. W. A. M. Van Bokkelen, and Mr. C. D. Haven. Ten ballots were necessary to complete the clerical deputation.

Delegates to Missionary Council: Rev. W. A. Brewer and George E. Butler.

Alternate Deputies to the General Convention: Rev. L. C. Sanford, Rev. H. Chetwood, Rev. B. M. Weeden, Rev. N. B. W. Gallwey, Mr. Vincent Neale, Prof. H. R. Fairclough, Ph.D., Mr. Francis Avery, and Mr. W. E. F. Deal.

DIOCESAN FIRE INSURANCE.

On motion of Mr. W. G. Uridge a committee of five was appointed to investigate the advisability of forming a Diocesan Mutual Fire Insurance Company, with the object of the Diocese carrying its own insurance. This committee consists of Mr. W. G. Uridge, Mr. C. D. Haven, Mr. E. E. Osborn, Mr. L. M. Ringwalt, and Mr. R. E. Wilhoit.

EPISCOPAL RESIDENCE.

On Thursday morning the committee on the proposed episcopal residence made their report, and the Convention recommended to them that they enlarge their number, in order that the work may be hastened.

"THE PACIFIC CHURCHMAN."

Report was made concerning the purchase of the *Pacific Churchman*, by a committee representing the Diocese, and on motion the following resolutions were adopted:

"I. That this Convention endorses the movement to secure possession of the *Pacific Churchman* by the Diocese.

"II. That this Convention endorses the plan of refunding those gentlemen who have advanced or who shall advance money to pay for the purchase and starting of the paper.

"III. That the Bishop with the Standing Committee shall appoint such Directors and under such conditions as may be deemed necessary, in whom will be vested on behalf of the Diocese the property of the paper; and who will arrange for all other matters with reference to the running of the paper."

DISTRICT MISSIONARY COFERENCES.

The Advisory Missionary Committee, which is composed of delegates to the Missionary Council, the Secretary of the Seventh Missionary District, and two additional clerical members appointed by the Bishop, reported of the very successful Conference of the Seventh Missionary District and of the plans for the second Conference, which it is proposed to hold in Los Angeles beginning Wednesday, April 13th. The Convention agreed to the payment of California's share of the salary of a paid Secretary for this District. This action

assures this paid Secretary for at least one year and it is probable that his selection and appointment will be announced at the Conference in April.

The following Resolutions as presented by this Advisory Missionary Committee were duly adopted:

"*Resolved*, That this Convention heartily concurs in the plan adopted by the first Conference of the Seventh Missionary District to provide a salary for the Secretary of the said District.

"*Resolved*, That the amount assessed to this Diocese on account of said salary, namely $772, be paid for the first year from the funds of the Board of Missions.

"*Resolved*, That the delegates to the Conference of the Seventh Missionary District (two clergymen and two laymen) be appointed by the Bishop.

"*Resolved*, That this Convention congratulates the Dioceses and Missionary Districts of the Sixth Missionary District upon the success of their first annual Conference.

"*Resolved*, That this Convention sends greetings to the brethren of the First, Second, Third, Fourth, and Fifth Missionary Districts, and suggests to them the organization of similar Conferences."

MISCELLANEOUS.

The Sunday School Commission made their annual report, showing good progress, faithful and intelligent perseverance, and some commensurate results.

After the usual resolutions of thanks and the customary devotions, the Convention adjourned.

THE BISHOP'S ADDRESS.

The Bishop read his annual address on the last day of the session and the last pages thereof are especially worthy of notice, as follows:

"And I venture to think there is another matter not inopportune for the General Convention to try to find some way to ameliorate, and that is the indefiniteness or silence, upon many important points, of our laws bearing upon rites and ornaments in the worship of the Church. I am well aware that in this it is easy to have over-legislation which restrains just liberty. It is easy, too, to foment differences and strife by raising such questions at a time when feelings are running too high for sound and impartial judgment. But neither of these cautions seems especially to be emphasized by conditions and probabilities now. The sentiment of the Church rather leans toward liberty. The temper of the Church seems propitious. The twelve years of American Prayer Book revision from 1880 to 1892 really fused the liturgiology of the Church rather than inflamed it with burning questions. And perhaps without full realization of what we were doing, the Church has practically adopted—if not indeed stumbled upon—the Referendum process in the matter of the proposed change of name of the Church. That was distinctly in the line of enlightenment upon many Church questions in its widespread discussion. Why not use the Referendum to formally submit questions of lawful rite and ornament to the learned and judicial mind of the Church. Could not the coming General Convention wisely be petitioned to appoint a joint Commission of experts, clerical and lay, who shall take into consideration the whole subject of the law of worship according to the Use of our American Church, with especial reference (*a*) to precedent of the Use of the Church of England and (*b*) to the bearing of those precedents upon our Use? Such a Commission could be charged to ascertain as far as possible, by the reference to Diocesan Conventions and otherwise throughout our American Church, the mind upon this matter of Churchmen learned in Liturgiology and in Law, and to report to the following General Convention such suggestions upon the whole subject as may commend themselves to their judgment. I believe the Church is prepared to treat such a matter in a Catholic and judicial rather than in a prejudicial and partisan spirit, and that one effect of the step would be to interest many of our leading members of the bar in it, and to unify many minds that are to-day on these questions rather puzzled to know what the law really is, and what the liberty really is, than persistent to maintain points of preference or party. And when we reach the wide Catholic-mindedness that comes from clearness and confidence in the interpretation of our own laws of worship, we can the better exhibit Catholic-mindedness to others. Such a Referendum, I venture to think, would in the end do not a little to promote Christian Unity itself. And in this, as in all our deliberations here, may we have the guidance of God the Holy Ghost."

RECEPTION TO THE BISHOP.

The members of the clergy and the laymen of the Diocese gave their annual reception to Bishop and Mrs. Nichols Wednesday evening in the Palace Hotel parlors, and the affair was the most brilliant of its kind ever held here.

Preceding the reception, the Church Club of San Francisco held its annual dinner in the Maple room of the Palace. A. N. Drown, the President, occupied the head of the table, and at his right sat the Bishop, the especial guest of honor. At the dinner's close, President Drown greeted the club members and their friends, and Bishop Nichols responded on behalf of himself and the other guests.

One of the practical works of the Church Club is the guaranteeing to the Bishop of the Diocese a certain annual sum for extending the mission work in San Francisco, and this year it has been especially successful in this purpose.

OTHER SERVICES.

A service in the interests of the Brotherhood of St. Andrew and the Daughters of the King was held on Thursday evening in the Sunday School room of Grace Church, at which there was a discussion of the "Forward Movement," *i.e.*, the Expansion of the two orders of the Pacific Coast in general and in our own Diocese in particular, and addresses by Messrs. Frank Shanasey, Tracy R. Kelley, Robert Bradon, Rev. L. C. Sanford, and Bishop Nichols.

AN HISTORICAL COMMEMORATION.

Friday, January 29th, marked the 50th anniversary of the arrival of Bishop Kip in California, and the event was commemorated by a service in Trinity Church, when the sermon was preached by the Rev. Hobart Chetwood, who was intimately associated with the later years of Bishop Kip's episcopate. A notable feature of this service was the presence of the priest in charge of the Cathedral of the Holy Orthodox Eastern Church, Father Sebastian Dabovich, who was conducted to a seat within the sanctuary at the right of the Bishop.

SOME LENTEN RULES.

By Caroline Frances Little.

IT IS often a difficult question for beginners in the Christian race to decide what rule to make for the observance of Lent. The Church has some unwritten laws that are familiar; they may be classed under these heads:

I. To abstain from all public places of amusement, theatres, parties, and weddings, and from novel reading.

II. To attend the Lenten services.

III. To fast on certain days, and on all days save the Sundays in Lent, to abstain from some luxuries.

IV. To devote more time to charitable works. (Fasting and alms are the wings of prayer.)

V. To use rigorous self-examination.

Then the Church, our wise Mother, leaves to children the liberty of making under these heads as full and strict a rule as each individual desires. It may often be well to consult one's Director in regard to it.

Let the Rule be simple but well defined. Better a few regulations perfectly kept, than a number of difficult ones that will be inevitably broken. It is often advisable, after they are definitely decided upon, and written out, to add a few more with this preface: "I will try to observe the following rules also."

One's reading needs careful attention during Lent. Of course, novels are laid aside, but is an abundance of good reading substituted? By good reading, I mean devotional books. One cannot be too familiar with *The Imitation of Christ, The Spiritual Combat, The Light of the Conscience,* and the works of Francis de Sales. Another book that should certainly be read once a year is *The Interior Life,* by Bishop McLaren, and there are many others that might be mentioned. The devotional reading of the Bible is urged by those skilled in directing the soul. This may be a part of the daily meditation.

As regards entertainment, the conscience of some people is very lax. They will give up great functions, and the ordinary theatre, but should any star actor appear, they make an exception; and as for progressive euchre parties, and bridge-whist, they look upon these things as a part of Lent. Society has its Lenten teas, concerts, and lectures, to which Church people flock, forgetting the hours of the services, and the parish priest wonders why so few attend his carefully prepared meditations. Lent kept this way is a farce and a snare to the soul.

It sometimes occurs that a person is taken ill at the very beginning of the season, and may be confined to the house for weeks. In that case the Rule will have to be modified. But if a clause of it had been to attend certain services, the sick one can follow the service at the appointed hour, and thus be present in spirit. The primary use of the Sacring Bell was that the sick might know just where the priest was in the Prayer of Consecration, and so join in adoring our Blessed Lord present on the Altar. If the Rule be changed by circumstances, over which we have no control, doubt not but that the sickness is a necessary discipline that the wise Physician sees the soul requires, perhaps to allay spiritual pride.

One on whom I depended greatly for assistance in Lenten guild work, whose very presence would have been deemed a help, was placed in a darkened room for nearly the entire season; and yet the work went on just the same. It must have been a blow to her pride if she had possessed that insidious and subtle fault. When we begin to feel that the work cannot go

on without us, we are often allowed to see that we are not as important as we imagined.

Church people frequently make a mistake in talking to outsiders of their Lenten Rule. Spiritual experiences are best kept to one's self. "The secret of the Lord is with them that fear Him," and St. John tells us that the White Stone given to those who overcome, will contain a name unknown to any but the recipient. It seems Pharisaical to do as one did in a boarding-house, recently. "I have had nothing to eat, to-day," she said, as she seated herself down to dinner one night in Lent. To those around her it seemed boasting of her good deeds.

Our Lord's precept is this: "When thou fastest, anoint thine head and wash thy face, that thou appear not unto men to fast, but unto thy Father which seeth in secret."

Let the key-note of the Lenten Rule be a real seeking to find and see the Blessed Jesus, and to attain to such a purity of life and thought as will make our Communions a real meeting with Him whom there we worship.

There is an earthly vision awaiting those who earnestly seek it, and, as Parsifal found the Holy Grail, so may others "touch and handle things Unseen."

A well spent Lent never fails to bring as its reward the peace and joy of the blessed Easter-tide.

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"*The Church of the Apostolic Days.*
Part I.

By the Rev. ELMER E. LOFSTROM.

THE CONVERSION OF ST. PAUL.

FOR THE FIRST SUNDAY IN LENT.

Catechism: XI., Duty Towards thy Neighbor. Text: Joel ii. 13. Scripture: Acts ix. 1-20. Read also parallel accounts In Acts xxii. and xxvi.

THIS lesson brings before us the great apostle to the Gentiles, St. Paul. By his complete and unreserved surrender of himself to the risen Lord, he became the most successful worker our Lord had among the apostles, and undoubtedly the greatest Christian missionary of whom we have any knowledge. From his own words and writings we have a fairly complete biography of him, as well as an understanding of the thoughts and views of this wonderful personality.

He was born at Tarsus, famous for its schools and philosophical culture, of Hebrew parents who were well to do, his father being able to purchase a Roman citizenship. His training in the Old Testament prophecies and rabbinical learning was received at Jerusalem from a master teacher, Gamaliel. He grew up to throw the whole force of his personality into the effort to attain righteousness under the Law. Not only "blameless as touching the Law," he was a most sincere and zealous partisan of Jewish Law and persecutor of the new Christian order which was beginning to threaten the old. It was the same zeal which then made him "exceedingly mad against them and persecuted them even unto strange cities," with which he afterward threw himself into the service of the Divine Master, whose "slave" he was proud to call himself. He was between 30 and 35 years of age at the time he appears to us in St. Luke's writings. He seems to have been a member of the Sanhedrim, which would mean that he was a married man. His conversion was not from a life of wilful sin and service of the devil to the service of God. If it had been, he could not at once have entered upon official work for Him. He had before this thought that he was doing God's service. Convinced that Jesus was the Messiah, he at once gave his allegiance to Him and served Him with the same fervor that he had persecuted Him. Yet it did make a great change in the man who, instead of trusting in his own self-righteousness, began to pray.

As conversion means a turning to God, it may come very suddenly to a man who has been convicted of the sinfulness of his old way and learns that his duty requires him to walk in the way of salvation, as it is given us in Jesus Christ. There may be a time when we consciously turn and begin the new life; but it is equally true that many, especially children brought up in Christian families, neither need nor experience any such remarkable change, as some erring sects teach them to expect. It is rather remarkable that those who teach the necessity of "instantaneous conversion" require those who experience it to go on probation before they will be received into full membership!

In so far as conversion means a change of mind, it may be sudden and complete, although not even that of necessity. But it *also means a change of life, and that must be a continual process.*

St. Paul first spent three days in the darkness of a blind man, praying and fasting, before he was baptized and received the Holy Ghost. Then he went into Arabia, where he remained for a long period described as three years; which may mean, by Jewish methods of reckoning, anywhere from a little over one year to full three years. So St. Paul, who was converted from an ignorant sinning to an intelligent service, *did not begin his work without long and patient preparation* (Gal. i. 16-18). The succession of events immediately following the meeting of the Risen Lord in the way seems to be that, led by the hand, he came into Damascus; after three days, Ananias, instructed by a vision, another vision having prepared St. Paul, came to the house where the latter was, and baptized him and laid his hands on him, and St. Paul received the Holy Ghost. This shows *the great importance of Baptism,* since he who had been commissioned as an apostle directly from the Lord Jesus, as he himself tells us (Gal. i. 1, and Acts xxvi. 16), was shown the necessity of complying with this requirement.

Then came his sojourn in Arabia, of which we know nothing positively beyond the fact. It may not be fanciful, however, to suppose that it was during this quiet period that the Lord fulfilled His promise to Saul that He would appear unto him in the things of which he had been ordained as a witness to the Gentiles (Acts xxvi. 16). He afterwards refers to some of the things which he had thus learned from the Lord Jesus Himself. He thus received a full account of the main facts of the life of Jesus, which are summed up in the Creed (I. Cor. xv. 3; I. Thess. iv. 14, 15), and also of the institution of the Lord's Supper (I. Cor. xi. 23). This last is absolutely conclusive evidence of the importance and necessity of the Sacrament of the Lord's Supper.

Reference has already been made to the fact that it was a meeting with the risen Lord Jesus that took place on the road to Damascus, and which brought about Saul's wonderful conversion. This lesson should not be taught without clear emphasis upon that fact. Not only does St. Paul say, "Who art *Thou,* Lord?" but his words in referring to it afterwards show that it was not a vision which he saw. Thus he says: "Am I not an apostle? Have I not seen Jesus Christ our Lord" (I. Cor. ix. 1)? "Last of all He appeared unto me" (I. Cor. xv. 8). There can be no question but that St. Paul himself believed that *it was none other than the risen Jesus Himself whom he met and saw by the way.*

Now, as this is true, it is recognized that *this appearance to St. Paul absolutely proves the Resurrection of Jesus Christ and the truth of the Gospel.* The whole life and training of St. Paul are against the possibility of his being deceived. His witness to the facts is so positive, so multiform, and so conclusive, that we must accept what he tells us. And if it is true that he saw the Lord Jesus Himself after His resurrection and ascension, then there is now living such a Person as Jesus Christ our Lord.

St. Paul's successful work was due to his providential preparation for it, which undoubtedly goes back to the time before his conversion. He was a "chosen vessel" to the Lord, especially fitted to do His work. As a "Hebrew of the Hebrews" he was fitted to meet the Jews on their own ground of Old Testament prophecy, although his main work was with the Gentiles, to whom he was given a special commission (Acts xxii. 21). The great lesson of his life seems to be the *power of a complete surrender to the Lord Jesus Christ.* He held nothing back, but yielded up his whole personality to be used by the Lord as He would. The fitting motto of his life was: "Lord, what wilt Thou have me to do?" And so he could say without boasting: "I labored more abundantly than they all, yet not I but the grace of God which was given me."

WHEN the King of Sparta advanced against the enemy, he had always with him some one that had been crowned in the public games of Greece. And they tell us that a Lacedæmonian, when large sums were offered to him on condition that he would not enter the Olympic lists, refused them. Having with much difficulty thrown his antagonist, one put the question to him, "Spartan, what will you get for this victory?" He answered with a smile, "I shall have the honor to fight foremost in the ranks before my Prince."—*Langhorne's "Plutarch's Lives."*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

AS TO SINGING THE CREED.

To the Editor of The Living Church:

WITH due deference to the opinion of the Bishop of Maryland, as to the singing or reading of the Creed, I maintain that neither he nor the Presiding Bishop nor any other Bishop, nor any minister of the Protestant Episcopal Church, has the right to sing the Creed or authorize it to be sung either at an Episcopal consecration, or at morning or evening service.

The Rubric expressly directs that "there shall be said the Creed commonly called the Nicene; or else the Apostles' Creed."

The *Venite*, the *Gloria Patri*, the *Gloria in Excelsis*, the *Benedictus*, the *Jubilate Deo*, the *Magnificat*, the *Cantate Domino*, the *Bonum est Confiteri*, and the *Nunc Dimittis* may be either sung or said, but the Apostles' and the Nicene Creeds must be said, *not sung*.

The reason is obvious. It is the intention of the law that all the people (not merely the choir or those who can sing), should join with the officiating minister in the recital of the Creed.

This positive law of the Church cannot be set aside by the plea of a custom in certain churches or Dioceses to the contrary.

Evidence of custom is never admissible to oppose or alter a general principle or rule of law. The rubric must and should be obeyed by every member of the Church, whether high or low in rank or title. If the law is a bad law, it can be repealed, but neither Ministers, Bishops, or Standing Committees can authorize the Creed to be sung in any church. Whenever and wherever it is sung during service, the law of the Church is violated.

John H. Stotsenburg.

LOYALTY TO THE CHURCH.

To the Editor of The Living Church:

I HAVE been much interested in a number of topics discussed recently in your live paper: Marriage and Divorce, the Authority of the Presiding Bishop in Consecrations, Reservation of the Holy Communion, Reunion of Christendom, etc. Doubtless hundreds of priests and laymen in the Church, like the writer, were trained in what used to be called Low Church, which meant practically No-Church. I was about grown before I remember any mention of the relation of the "Protestant Episcopal Church" to the Church of England, and then it was not by my rector but a godly woman who was my Sunday School teacher, who loaned me Randall's *Why I am a Churchman*, and after that, Little's *Reasons for Being a Churchman*. I recall how my youthful mind was perplexed when I was taught to say: "I believe in the Holy Catholic Church," and then always heard another church at the lower end of town called the Catholic church. Is it any wonder we have such wide differences of opinion pertaining to government and doctrine? The trouble is not with the Prayer Book, but with the teachers and interpreters of the Book. I have recently heard a priest say he did not believe in Baptismal Regeneration, or tactual succession in the ministry. How any sensible person can read the Prayer Book and then say the "Episcopal" Church draws no distinction between the validity of her ministry and other ministries is hard to understand. She may never have issued an anathematizing Bull, but her teaching is plain and clear. The Preface says: "It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the apostles' time there have been these Orders of Ministers in Christ's Church — Bishops, Priests, and Deacons." Again, the last prayer in the Office of Institution, speaks of the "*sins* of heresy and schism." Again, in the Litany: "from all false doctrine, heresy, and schism, Good Lord deliver us." If a priest of the Roman or Greek Church wishes to minister in this American Church we do not re-ordain him, but if a minister of one of the modern denominations comes to us he has to be re-ordained. And yet it is confidently asserted that the Church has not spoken. The trouble is, some people have a very loose idea of sin. If schism is sin, as the Prayer Book says, we should be loyal and true to her teaching. If not, the Prayer Book should be remodelled. It is badly needed. At the same time priests and laymen should be very kind and charitable in their treatment of ministers and people in other communions, because in a large measure the Church has been responsible for these unfortunate divisions. They should not be harshly attacked in sermons and conversation, because people are not responsible for their birth associations unless they are informed of the truth, and then deliberately shut their eyes to the truth, as the Jews did. The "Bride of the Lord" in this country is labelled with an alias, so that the masses do not recognize her in her new name. God lays great stress on His Name. "Thou shalt not take the *Name* of the Lord thy God in vain." "For My *Name* shall be great among the heathen saith the Lord." In Sunday's Psalter: "And let all flesh give thinks unto His holy *Name* for ever and ever." I confidently assert that *very few people* know or care what we think or believe. It looks to me like a positive dishonor to the "Bride of Christ" to label her with any such Name—a name that is evolved out of strife and contention, which the Bible positively forbids.

Seaford, Del., Feb. 1, 1904. Howard G. England.

TWO LENTEN SEASONS IN 1904.

To the Editor of The Living Church:

I WONDER if it has occurred to your readers that this year is unique in the fact that our Bishops and the delegates to the coming General Convention are called upon to observe two Lenten seasons. For, a few months after the general ecclesiastical Lent, there comes what may appropriately be termed "the Bostonian Lent." In the former, all must meet and conquer our spiritual foe, as he manifests himself to them in the temptations which, as in our Lord's forty days' fast, come to us through the flesh, the world, and the devil. And in the latter season, the Bishops and delegates will find themselves in a place where Satan *visibly* manifests himself just as he did when our Lord conquered him in the wilderness. For, is not Boston Satan's greatest stronghold in the land, as he manifests himself in Christian Science, Spiritualism, and Unitarianism? In Christian Science, which promises bodily strength, refreshment, and comfort we find the first Temptation; in Spiritualism, which claims to exhibit wonders and tricks by unseen spirits, the second Temptation; and in Unitarianism, which bluntly offers dishonor to the Eternal Son of God, the third Temptation. Of course, each of these systems has as its *terminus ad quem* the denial of our Saviour's Divinity; but each seeks its end in a different way—just as Satan did in the wilderness. Our Master triumphed gloriously; but in Boston, alas! Satan has won many victories over those whom our Saviour came to deliver.

Now, wherever the Apostles came to a place where Satan's power showed itself with more than ordinary clearness, invariably devils were cast out, Satan's works destroyed, and the faithful were strengthened and comforted. The magic books burn at Ephesus; and at Philippi there is no compromise made even when a devil speaks the truth (Acts xvi. 16-18). Indeed the greatest strongholds of evil were changed by the Apostles' work into centres of light. Rome, "great Babylon," the home of every form of idolatry and devil worship, became the home of truth, because Apostles had taught and suffered there.

Is it then unreasonable to expect from the Apostles' successors an exceptionally helpful Pastoral Letter this year? Of course, in their defense of morals and the Christian home, they will give us a weighty pronouncement on the subject of Divorce. But they will not stop here. Beneath the shadow of "Mother" Eddy's temple, their apostolic zeal for men's salvation will express itself in words that will bring to thousands comfort and salvation. From so fair a city, *partly* given to idolatry and superstition, will shine the light of the everlasting Gospel of truth; and the *Boston* Pastoral will hold a unique place in the history of the American Church—a trophy of a well-spent Lenten season.

It would be unjust to think for a moment that any triviality will mar the harmony of the Bostonian Lent. The Church requires no fasting then, except Fridays, when elaborate dinners and festivities are forbidden. The fasting of the first Lent ought to prepare our people for the intellectual battle that must distinguish the second. There is a time for all things; and when the children are crying for bread, our fathers will have no wish to fling stones at "excessively elaborate" religious structures. People and pastors need authoritative

guidance. For some of our people have no scruples in attending Christian Science and Spiritualistic meetings. They believe that such attendance is not inconsistent with loyalty to Christ and His Church.

In conclusion, I disclaim any intention of instructing our spiritual fathers. When the wolf is at hand the affrighted sheep must bleat; and in pity our shepherds will save us and guide us to a safe pasture. I hope that your readers will take this subject to heart, and make it a matter of prayer during the Lenten fast.

H. B. Gorgas.

Brooklyn, N. Y.

THE NEED OF MEN FOR THE MINISTRY.

To the Editor of The Living Church:

I DO NOT agree with the Rev. Mr. Delany to making the priests of the Church responsible for the scarcity of men in the ministry, and would consider the difficulty from another standpoint. The "boy who grows up in the parish" does not always "feel attracted to the ministry" because of the devout, exemplary life of the priest. That kind of a life should have more effect upon the minds of older persons. The sanctimonious, "long-faced" priesthood is just what would *not* attract the "boy." I do not believe that it often happens that a boy leaves his sect and seeks the ministry of the Church because he has "before his eyes in the parish a priest, an ideal." If that were the only motive, why did he not remain where he was? The ministers of the denominations are "converted" men, and their lives are above reproach. I would think it nearer correct to suppose that such boys are attracted by the service and doctrine of the Church. We should remember that while the calling is from God, the answer is by *men*. Men answer the call from all sorts of motives. With some, no doubt, the ministry is entered as the professions of law or medicine. I am not saying that this is the proper motive, but am stating a fact. It is hard, sometimes, to distinguish between the ministry and something else. Some of our Bishops even began life as lawyers or doctors. And in hardly any case do men enter the ministry without the thought of temporal support. This is natural and right. The ideal congregation, the ideal rectory and stipend, have, perhaps, as much influence over the mind of the "boy" as the ideal priest in the parish. Besides, most of our ministers, judging from their works and sacrifices, are "converted men," and it happens all the while that the *best* of them have men growing up in their parishes who never enter the ministry. The *scarcity* is caused, very largely, by the lack of promise or hope of sufficient support, and the dread of the almshouse for themselves and widows after the days of usefulness are passed or they are dead. Can you blame them? Does a man who gives his life to such work not deserve the worth of his work? Can he look with favor upon the profession which is likely to bring poverty and suffering to his wife and children?

For this very reason parents discourage their sons' entering the ministry, even when they feel sure that they are called. They exert their influence against that of our most pious priests, and in many cases, as we have known, refuse to educate their sons for the sacred calling. So the *responsibility* is shifted to the parents. This influence, no doubt, keeps more young men out of the ministry than the influence of an unsanctified priesthood. If the Church would guarantee young men, with or without families, a comfortable support, the pious, "converted" priest would have a different influence over young men, and their parents would not exert their influence against him. When men learn to appreciate and love the Church and to honor the sacred ministry sufficiently to give of their means with a Christian liberality, that welcomes even sacrifice; when the Church's pension fund is sufficiently adequate to make the aged and infirm clergy comfortable and respectable and to care for their widows and orphans, then and not till then will all "our seminaries be full to overflowing and will send forth an ever-increasing band of zealous missionaries," and there will be no vacant mission station or parish.

J. W. Barker.

THE BIRTHDAY OF THE CHURCH.

To the Editor of The Living Church:

MR. GOWEN objects to the statement that the Church became "full-fledged" on the Day of Pentecost, when the Holy Spirit descended upon the Apostles, and suggests that Whitsunday corresponds rather to the "conception" of the Church than to its "birth," and that she did not become full-fledged until her final separation from the Mother Church of Judaism at the Fall of Jerusalem. By speaking of the interval as the pre-natal life of the Church, Mr. Gowen seems to use "full-fledged" as the equivalent of "born."

Surely Mr. Gowen does not mean to imply that separation implies birth? I think he hardly realizes whither his line of reasoning would lead him if applied to other cases. Arguing on those lines, the Church of England may have been conceived in early days, but she was not born until the Reformation when she separated from Rome; or again, the Methodist "Church" was conceived in the days of Wesley, and was born when the Methodists definitely separated from the Church of England. The M. E. "Church" is, therefore, a daughter of the Mother Church of England, as Methodists often claim.

No, sir; the Church of God, under the Christian dispensation is not the daughter of the Church under the Old Dispensation; but exactly the same Church, only under different conditions. Mr. Gowen's first mistake is in speaking of the Mother Church of Judaism. The Church of God as a whole has no mother. She was created, not born, except in the sense that Adam was born when he was first endowed with life. St. Paul clearly shows this in the Epistle to the Romans. He argues that so far from the Jewish Christians having left the old Church of God to join a new Church, it was the unbelieving Jews who, in rejecting Christ, had gone out of the Church. He uses the simile of a cultivated olive tree. The unbelieving Jews, like dead branches, are broken out, and the believing Gentiles grafted in, but none the less it is the same tree, the same Church of which Abraham, Isaac, and Jacob are members. He shows this even more clearly by applying to Christians the name of God's ancient people, the "Israel of God."

Light is thrown on the origin of the Church by two expressions of the same Apostle, when he teaches that the Church is the "Body of Christ," and when he styles Christ the "Second Adam." God prepared the Church under the Old Dispensation to be the Body of Christ, just as He prepared out of the dust of the earth a body for Adam, but before the coming of the Holy Ghost on the day of Pentecost (not on the Apostles but on the Church), the Church of God was like Adam before "God breathed into his nostrils the breath of life and man became a living soul." The body was there, ready to receive life, but as yet lifeless. This surely explains why under the Old Dispensation the Church was confined to Israel. It could not expand, because expansion or growth requires life which it had not yet received. But Christ came that men might have life, He sent down the Holy Ghost, the Lord and Giver of Life, on the Church, and at once that life showed itself as she took men from all quarters and made them a part of herself.

True, the part of the Church thus endowed with life was only a small portion of the whole, but this had happened before. Isaiah had foretold it. Only two tribes out of the twelve had returned from captivity, yet they were regarded as constituting, not a part, but the whole Church. So when life came to the Church, only that part capable of receiving life, received it; but in being thus vivified that part became the whole Church, though for a season the living might still be connected with the dead. The final separation between the Living Church and the unbelieving was itself the result of its life. Every living body is continually throwing off dead particles of matter, or rather they separate from it. If there was no life they would continue in it, so under the Old Dispensation, life being absent, there was nothing to cause the dead members of the body to separate from those capable of receiving life, but when life came this separation was inevitable.

I am afraid that I have been rather prolix, but I think that the Bible and the Fathers point to an organic union between the Church under the Old and New Dispensations; that it is misleading to speak of Judaism as the Mother of Christianity. A mother and daughter do not necessarily separate, as witness the Church of England and ourselves, and also that if we speak of Whitsunday as the birthday of the Church, we must remember that we use the word "birth," not as we would apply it to ourselves, but as we would apply it to Adam, and so perhaps "full-fledged" is a better term for what occurred then.

Thanking you for inserting this, I remain

Yours truly,

William James Moody.

St. Paul's Church, Brainerd, Minn.

HOW WE SPOILED A JOKE.

To the Editor of The Living Church:

I BEG to call your attention to what I believe was a misquotation of Bishop Greer's speech at the annual dinner of the Church Club of New York. In ending his remarks he tells a story of what he beheld while bathing in the surf at Easthampton one summer, stating that on either side of Bishop Potter were the Rev. Fr. Ritchie and the Rev. Dr. Heber Newton, while just a little beyond them, was Dr. Talmage, and he (Dr. Greer) declared it to be the most Catholic See (not *scene*, as you had it) in Christendom. This calls to my mind another story told of Bishop Potter. He was the guest, so the story goes, of a friend whose residence was at the sea-shore. On a Sunday afternoon his host's daughter, with several girl friends, prepared to go in bathing, but before leaving the house, she remarked to the Bishop, as a kind of apology, that she supposed he probably did not approve of Sunday bathing. Waving his hand towards the water the witty Bishop replied:

"O you know, this is not my sea."

Harry Howe Bogert.

Point Pleasant, N. J., Feb. 5, 1904.

FASTING COMMUNION.

To the Editor of The Living Church:

IN REGARD to the subject of Fasting Communion and its obligation upon the members of the Anglican Communion, those who say it is not binding upon us to-day, and refer to the silence of the Prayer Book upon this subject for proof, always assume that the Church of England, during the sixteenth century, broke with the historic Church, separated herself from the Catholic and Apostolic Church of the preceding centuries, and organized a new Protestant society, with absolutely no connection with the Church of the past ages. In a word, it was not a Reformation of the old Church, but Revolution, and the creation of a new thing under the sun. Hence the old law of the Catholic Church is not now binding upon the Anglo-American Church. If this were true, then their contention concerning the silence of the Prayer Book in regard to Fasting Communion would be correct.

But the truth of history is that the English Reformers had no idea of breaking with the Catholic Church of the past, or organizing a new Church. This they denied on all occasions: they appealed to Catholic antiquity; their only object was to throw off the usurped authority of the Bishop of Rome and to purify the Church from Papal error and abuse. The history of the Reformation in England shows that this is all the Reformers did. They restored to the ancient Catholic Church of England her rights and liberties, which she had enjoyed for centuries before Papal domination. She ceased to be Roman Catholic and became once more simply the Catholic Church of England. The Reformers did not write a new Prayer Book, or set forth new forms of worship, but they purged the old book from Papal error and translated it from Latin into English, so that it could be understood and be in use by the people.

This being true, then it follows, that the doctrines, ceremonies, customs, worship, and discipline of the ancient Church of England, before the Reformation, remained in full force after the Reformation, except in so far as they have been repealed, or modified, by the action of the Church at that time, or since then. Hence the silence of the Prayer Book concerning Fasting Communion speaks more forcibly than words possibly could, and teaches us that the reformed Church of England intended that the old law of the Catholic Church should be in force concerning Fasting Communion, and binding upon all her members. The American Church declares in the Preface to the Prayer Book, "that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship." Hence the ancient law of the Catholic Church of England, in regard to Fasting Communion, is binding upon us to-day.

Those who oppose Fasting Communion, or at least say that it is not binding upon us, ignore the positive teaching of the Prayer Book in one place. The first rubric in the office for the Baptism of Adults directs that they are to be instructed to prepare themselves for this holy Sacrament by "Prayers and *Fasting*." This office was first placed in the Prayer Book in the year 1661, being made necessary, because of the large number of persons who had grown up without being baptized during the great rebellion under Oliver Cromwell, when the Church was overthrown for a number of years. I ask, is it reasonable to suppose that the Church of England, in the latter part of the seventeenth century, would require by rubric, that adults should prepare themselves for the Sacrament of Holy Baptism by *fasting*, if the ancient canon law of the Catholic Church, requiring *Fasting Communion*, had been repealed at the Reformation, or regarded as not then binding upon members of the English Church? Most certainly it is not. Because fasting was required by the law of the Church as a preparation for the reception of one of the great Sacraments of the Gospel, hence by rubric, fasting was required as a preparation for the reception of the other great Sacrament by adults. Fasting Communion suggested the necessity of fasting for Baptism. If there had been no law for Fasting Communion, or if the practice of Fasting Communion had been then unknown, it is certain that the Church, in preparing a new office for the Baptism of Adults, would not have thought of requiring by rubric, fasting as a preparation for that holy Sacrament. Because to do so, would be to make Baptism of more importance and a greater Sacrament than the Eucharist. The *silence* of the Prayer Book concerning Fasting Communion, taken in connection with the rubric in the Baptismal office for adults, ordering Fasting, seems to teach beyond a reasonable doubt, to my mind, that the ancient law of the Church concerning Fasting Communion was then binding upon the Church; and if binding then, it certainly must be now.

It is certain that at the Reformation, the Church of England did not repeal the old law which required Fasting Communion, neither has she done so at any time since then. Hence the old law of the Church was then, and still is, binding upon all, and must be until it is repealed by lawful authority. It is also a fact well known to students of Church history, that Fasting Communion was quite general in the English Church for a long time after the Reformation, and only fell into disuse in an unspiritual age. Whether the old law of Fasting Communion should be revived, after centuries of disuse, and forced upon an unwilling people, is another question.

Thomas Hines.

BOOKS NEEDED.

To the Editor of The Living Church:

AT a recent meeting of our Men's Club held at the rectory, "Education in Church Principles" was informally discussed. Incidentally, the question was put to each member present, "Why are you a Churchman?" The replies were straightforward and sincere, but elicited the fact (with but two exceptions) that they were Churchmen "to the manor born"; that they were Churchmen by accident, brought into the Church—through the choir, Sunday School, or their wives happened to be Churchwomen. They followed her lead. The rector urged the men to procure and read carefully during Lent Mr. Westcott's *Catholic Principles* and Bishop Seymour's *What is Modern Romanism?* The price for both, or separately, was beyond most of their pocket books.

Mr. Editor, is there any way whereby these two excellent books could be cheapened sufficiently to make it possible for Churchmen who are striving to extend the Church's influence and mission to be able to give them away in quantities instead of only being able to lend a copy here and there? Information about the Church—definite, positive, and reliable—is what American Churchmen need to-day. The above mentioned books fill the bill exactly. They should be in the hands of every Churchman, and freely distributed to enquiring minds.

St. Paul, Minn. W. L. Cullen.

[There is a paper-covered edition of Mr. Westcott's *Catholic Principles* published at 40 cts., and even cheaper in large quantities, while Bishop Seymour's *What is Modern Romanism?* is not expensive at 75 cts. But we sadly need funds for the larger distribution of such books, and the Church Literature Propaganda has made the attempt to raise them.—Editor L. C.]

At Birmingham, Ala., not long ago, a gentleman in the station showed me a little bell. It was a very curiously arranged affair for miners' use. They hung it upon their belt, enclosed in a case of metal. He would light a candle and put over it a chemical stick that caused deadly poisonous fumes, and the bell would ring whenever there were poisonous fumes.

So we pray that an angel may go with our dear ones into all the dangerous places and associations of life. We want to have God talk with them; we want this bell attached to the soul; so that when they touch anything harmful, anything wicked or wrong, it will ring. Oh, to send a conscience-bell with every young man, that will ring whenever he goes into wrong!—*Selected.*

Faith in God is reason acting reasonably.—*Wesley.*

Literary

Religious.

Saint Paul and the Ante-Nicene Church. An Unwritten Chapter of Church History. By the Rev. Stewart Means, A.M., B.D., Rector of St. John's Church, New Haven, Conn. London: Adam & Charles Black. Chicago: American Baptist Publication Society. Price, $2.00.

An arrangement, after the lines of the great schools of the Ante-Nicene Church, of the conclusions reached by the critics of the Modern Historical-Critical School. The aim of the book is to show that the Pauline type of piety, evidenced in his teachings on Sin, Faith, the Law, and Sonship in God, found no expression in the writers of the second century. The writer's idea of St. Paul is purely subjective. The book in its pages contravenes many of the positions of the Church. Origen and Tertullian are the two who come nearest to St. Paul's ideal, according to the author. Gnosticism and Mortanism were movements by no means to be too freely condemned; in fact the latter is void of doctrinal discrepancy (!) and merely reaches back to a simpler and purer form of Christianity.

The book is an example of modern historical criticism as applied to the Church, and shows all too plainly the animus of much that is being written. It is well put together, in spite of occasional slips in English that mar its pages, and is well printed and bound. Capable of much, it is a great disappointment and leaves one quite dissatisfied. C. S. Lewis.

Problems of Living. By J. Brierly, B.A. New York: Thomas Whittaker. 1903.

Mr. Brierley writes with the premise that an adequate faith "must be one that, free from sectarian limits, allies itself to the soul's universal affirmations, and is one with the inmost nature of things." In brief he takes the so-called "liberal" standpoint, and gives thirty-six brief studies, covering all sorts of religious and semi-religious topics in desultory and miscellaneous fashion.

His style is often brilliant, and he says much that is good. But the only value of his book is that it illustrates what Christian thought becomes in our day when cut adrift from its proper moorings and safeguards. The writer throws overboard the ancient creeds, and all the ways of the Church, in the interests of what he takes to be freedom and breadth. The result is a serious impoverishment of religion, and an exceeding narrowness of vision. Alas, it is but too common to mistake religious license for freedom, and to suppose that the abolition of authority is the true remedy for its undue extension. F. J. H.

The Beauty of Wisdom. Compiled by James DeMormandie, Pastor of the First Church in Roxbury. Boston and New York: Houghton, Mifflin & Co. Price, $2.00.

This is a handsome book of daily readings, covering a year, from Holy Scripture and ancient authors. To the Churchman it has an unusual look to see portions of the Bible sharing space on an equal footing with extracts from Marcus Aurelius, Cicero, Confucius, Plato, and Xenophon. The biblical selections are taken from the Revised Version.

The Life Radiant. By Lillian Whiting. Boston: Little, Brown & Co. Price, $1.00.

This book is certainly bright and entertaining. As a religious treatise we are at a loss to describe it, except it might be to say that it portrays religion far more as discovered than as revealed. Holy Scripture is quoted, but generally to illustrate rather than as a basis of authority.

The Temple Bible:

Wisdom and the Jewish Apocryphal Writings. Edited by W. B. Stevenson, M.A. Philadelphia: J. B. Lippincott Co.

Tobit and the Babylonian Apocryphal Writings. Edited by A. H. Sayce, D.D., LL.D. Philadelphia: J. B. Lippincott Co.

The introductions to the first of these volumes are full and of great interest. We are generally so ignorant about the Deutero-Canonical books that it is a great advantage to have the books in such an attractive form.

Dr. Sayce has done a valuable work in editing the volume on Tobit. It is well done.

The Temple Series of Bible Characters and Scripture Handbooks:

A Primer of Old Testament History. By the Rev. O. R. Barnicott, LL.D. Philadelphia: J. B. Lippincott Co. Price, 30 cts.

This little book is exactly what its name implies, a primer of Old Testament history. It simply gives an abstract of the story of the Bible without any critical comments whatever. It is a refreshing thing to have a book which is not busy in correcting God's Holy Word, but simply explaining it.

The Religions of India, Brahmanism and Buddhism. By the Rev. Allan Menzies, D.D. Philadelphia: J. B. Lippincott Co. Price 30 cts.

A brief abstract of the religions of India. In this age of interest in Eastern matters this little handbook will be very useful to many who have no time for a fuller treatise.

Mr. Edwin S. Gorham will in a few weeks issue *The Special Basis of the Anglican Claim,* by the Rev. George F. Holden, M.A., a series of five chapters describing some of the most distinctive characteristics of the Anglican Church. The author bases her claim upon an appeal to antiquity, her comprehensiveness, reasonableness, and nationality—a timely publication.

Miscellaneous.

The Gentle Reader. By Samuel McChord Crothers. Boston and New York: Houghton, Mifflin & Co., The Riverside Press, 1903. pp. 321.

The style of this author is so perfect, his thought so subtle, his humor so bright, that his compositions, we believe, have been compared to the *Essays of Elia.* He is certainly suggestive of Charles Lamb, and we do not hesitate to place him in the category of writers whom we separate from the common herd, as possessing exceptional merit and worthy of permanent distinction.

The Gentle Reader consists of a collection of essays intended to illustrate the true design, or at least the highest scope, of literature, properly so called; namely, as the interchange of personal thought and feeling between an author and his readers. The personality of books, with their silent voices stirring into motion our own spiritual activities, is deemed by *The Gentle Reader* their special charm. The book which so reveals the mind of the writer that our own thoughts blend with his, in the way of a mystic conversation, is, if we mistake not, the ideal companion in which he delights; always provided that the companionship is noble, elevating, and educative. We may say that his own essays are thus companionable. "The Enjoyment of Poetry" is a chapter which will cultivate the very enjoyment in question. "That History should be Readable," is a fine piece of criticism, and intimates a profounder truth than is discerned by mere annalists. The essay on "Quixotism" is the expression of exquisite humor, as well as of deep knowledge of human nature. Our readers may find the other essays equally good fare, or even better. Human nature, life itself, the charmful mysteries of personality, occupy the writer's mind. "Can there be any knowledge," he asks, "more important than the knowledge of what a man thinks?"

This is an agreeable book to have on one's table, to talk with in leisure moments, and by it be refreshed.

We may add that the publishers have suited the material fabric to the soul within. It comes to us in a somewhat antique guise, beautifully printed, tastefully bound. F. H. Stubbs.

John Robinson, the Pilgrim Pastor. By Ozora S. Davis. With an Introduction by Professor Williston Walker. Boston and New York: The Pilgrim Press.

Mr. Davis has for years been deeply interested in the life and writings of John Robinson, and has the modesty of a true student. He is not sure whether Robinson was born at Gainsborough or not, and cannot obtain anything decisive concerning his early years or the rank of his family. It is curious to find that there were two John Robinsons at Cambridge, and that one has been sometimes taken for the other; a fact which suggests Jonathan Swift and his cousin. But certain it is that John Robinson took to Puritanism, and cast in his lot with the Separatists.

The biographer's fond zeal has gathered up what he can about Robinson's life in England and Holland, and his various controversies. He argues that Robinson was less abusive and more of a gentleman than most of those who in those days found incessant fault with the Prayer Book. There cannot, it seems to us, be any doubt that Robinson was conscientious, studious, and earnest; and there is a historic interest about him because of his influence on the Plymouth colony. Mr. Davis loves the memory of his hero, and shows the more lovable side of the man. Roland Ringwalt.

Sons of Vengeance. A Tale of the Cumberland Highlanders. By Joseph S. Malone. Chicago: Fleming H. Revell Co.

This is a well written tale of the Kentucky mountains, introducing the subjects of feuds, moonshiners, and land-grabbers. There is a great deal of dialect in the book, which makes the reading of it rather tiresome; but the characters are simple and true. Uncle Harve and Sis Finley are perhaps two of the most attractive persons in the story.

Esarhaddon, and other Tales. By Leo Tolstoy. Translated by Louise and Aylmer Maude. New York: Funk & Wagnalls Co. Price, 40 cts. net.

This is a set of three little stories written for the fund in aid of the Jewish sufferers in Kishineff in Russia. The proceeds of the American edition go toward that charity. The stories are mere sketches showing Tolstoy's peculiar religious theories; but they are well done, of course; and they are put in an attractive form by the publishers.

The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

CHAPTER XVIII.

SISTER AGNES MARY.

WHEN Ellen Lindsay left the Gray Nunnery to return South, after her long and fruitless journey to Montreal, Sister Agnes Mary resumed her duties as Prioress with that quiet devotion and that executive ability which had ever characterized her, and which caused those under her rule to look up to their Mother Superior with reverence and admiration amounting to awe. Few of those who saw her daily going about her work would have imagined that beneath the calm exterior of the nun beat a heart that was yet in a measure bound to the outside world, and needed constant purification at the shrine of prayer and consecration. Others may not know of the long struggle with self and human emotions, but the Abbess had never forgotten the hour when, like Heloisa, she had buried from her sight every token of a past whose memory now and again returned to her with overwhelming force; but unlike Abelard's love, Sister Agnes Mary had a purity of soul, a devotion to her work from a deep religious motive, which served to keep in check her naturally wayward emotions. It was only on unusual occasions, like the visit of her friend, Ellen Lindsay, that had power to draw her thoughts earthward from those heavenly meditations which grew dearer and holier with the passing years.

Sister Agnes Mary was walking one evening in the cloister gardens, her old friend having but just left the hospitable convent walls; and she was thinking deeply over the incident leading to the visit. Again she went over in her mind the long series of strange events leading to the present crisis. She saw once more before her the strong face of Donald Graeme, as she had used to see it glowing with youth and with love for her, his promised bride. In those days the Scotchman was one of a well-known family in high repute, and his generous nature had won him many friends; but Donald Graeme, in inheriting many noble qualities, had also inherited a temper which, once aroused, could be lashed to fury, and he had one rival in love, a cousin of his sweetheart, who in some unguarded moment provoked the Graeme to anger; this led to a duel, in which the younger man was killed and Donald Graeme himself wounded. The woman, who believed herself, innocently or not, to have caused this disaster, was overwhelmed with distress, and for awhile refused to see her betrothed. Just as a reconciliation was about to be effected through the mediation of Ellen Lindsay, events transpired, to cause a complete separation, and the young woman exchanged the intended bridal veil for that of the sisterhood in its severest form. Thus forever closed upon Mary Lindsay the world of her youth, and began the life in the Gray Nunnery, heretofore described.

Yet hers was a willing sacrifice, for ever the convent life, with its opportunities for greater devotional life, had held for Sister Agnes Mary strong attractions. As she walked slowly back and forth among the beautifully kept flower beds and grass plots of the cloister garden ,she pictured to herself in imagination the present home and life of Donald Graeme as compared to former days. All the agony of suspense over the trial of young Lindsay was hers that day, and yet she might not know as did the immediate family, the shame and dread of publicity, nor would she hear for many months, probably, the result of this trial. With clasped hands and bowed head Sister Agnes Mary sought the most secluded spot, and, falling upon her knees, spent the hour in supplication. But when she arose to return to the convent, in answer to the summons of the vesper bell, her face was calm and her dark eyes illumined with their accustomed saintly light; but she was even paler than her wont and her step less elastic than of yore. So the days passed into months, and still she kept on in her usual course, instructing the novices and tending the sick and aged, who, one and all, looked to her for counsel and for succor in their own less torturing sorrows.

At length she heard that Douglas Lindsay was imprisoned for life, and Donald Graeme, scarce less unfortunate, would never walk again. How her heart bled for that proud spirit laid low, for Donald had not had the long training of Sister Agnes Mary in self-renunciation, and she knew how terrible must have been the blow to one whose family honor was most dear. Sister Agnes Mary fasted oftener and prayed oftener, if that were possible, than ever before; and the nuns spoke with hushed voices of the increasing saintliness of their beloved Abbess, whose once majestic figure was daily becoming more attenuated, but the mind in that fragile body was as clear and strong as ever, even while the soul plumed its wings for higher spiritual flights. As the anniversary of her novitiate came around each year, her vigils were longer and fasts more severe, and still the splendid constitution of the Prioress and her regular life kept her in comparative health.

For the lonely man, chained to his bed by the iron hand of disease, her prayers ascended; for that other and younger prisoner in the convict's cell, the pure lips of Sister Agnes Mary pleaded; and, we think, not vainly. And so the years passed silently and swiftly until that wild March night which saw the bridal of Douglas and Eleanora beside the deathbed of Donald Graeme, while the elements raged around Monteagle and tore the forest trees in pieces.

It happened that same night the Prioress knelt within the convent chapel, alone at her ceaseless vigils. Silence reigned throughout the nunnery, yet a struggle was going on in the nun's pure breast—the last of many such—in which the spiritual element transcended the material. As she knelt absorbed in prayer, her eyes were fastened upon the painting of the Virgin Mary which filled the space back of the altar, and more than once were the supplicating human hands outstretched to the still ones in the picture. It was a wonderful conception of the Madonna by a famous artist, and the whole effect was that of marvellous light issuing from the face and figure of the Virgin. Perhaps it was the long floating drapery that added to the ethereal beauty of the pure face, or the peculiar halo of the streaming light hair; but certain it was that in the dim light of the shadowy chapel, there was a startling sense of light ethereal, spiritual, concentrated in this one spot above the altar. And as she gazed, the prayer upon the lips of Sister Agnes Mary took shape in half audible words, and it was but a repetition of another woman's cry uttered seven hundred years and more before this solemn night, only another name was substituted for that of Abelard, and purer lips than Heloisa's uttered the searching words; yet was it the prompting of a like human heart, seeking purification of the Divine:

"Reject not, oh! reject not! the prayers of Thy humble handmaid, which, here prostrate in the presence of Thy Majesty, I pour out for my own sins, and for the sins of my dear ——. Pardon, Thou kindest Being, Thou who art goodness itself, pardon our manifold crimes; may our numberless faults experience the greatness of Thy mercies! I beseech Thee, *now* punish us, for we are guilty, and spare us hereafter. Use against Thy servants the rod of correction, but not the sword of Thy wrath. Chastise our bodies, but not in Thy anger. Be merciful, rather than just. As a father correcteth his children, so do Thou chasten us, and not as an austere master. Try us, O Lord, as the prophet requests, and measure our strength; then lay Thy burdens on us. By the blessed Paul, Thou hast promised, that man shall not be tempted beyond his strength! When it pleased Thee, and as it pleased Thee, so didst Thou join us, O Lord, and so Thou didst put us asunder. The work Thou didst begin in mercy, do Thou in mercy perfect. Whom Thou didst separate here, unite forever to Thyself in Heaven. Thou art our hope, our portion, our expectation, our comfort. O Lord, blessed be Thy name, forever. Farewell, in Christ, and live to him. Amen."

Another long silence followed. In the convent chapel—all peace; in the dying man's room at Monteagle—the death storm. Suddenly, Sister Agnes Mary clasped her hands, and cried in supplication, her eyes still upon the picture above the altar—"Oh, Holy Mother, grant us light! grant us peace." And to her strained sight there came a vision, such as comes only to the consecrated and the saintly-pure; for the light about the figure of the Madonna was intensified and shaped itself into a moving form, which advanced perceptibly toward the kneeling figure. And as she gazed in awful awe, the glorified form stretched out its hands in blessing, and Sister Agnes Mary fell prostrate upon the floor, an ineffable look of peace upon her face, and again there was silence in the chapel, and the candles burned low in their sockets and the figure in the painting was still once more.

Early in the morning, tender hands raised the prostrate form of the Mother Superior, and carried it silently to her own cell, as plainly furnished as that of any nun in the whole con-

vent; for so was Sister Agnes Mary ever an example in simplicity of life to her followers.

They laid her upon the hard bed, and, one by one, there stole in and out the figures of those who had loved her, but they spoke no word, though many tears fell in the presence of that cold form; for in the night the spirit of Sister Agnes Mary had left forever its earthly tenement. At the same time that the mortal remains of Donald Graeme were laid to rest in the beautiful cemetery beneath the weeping willows in the Virginia Valley, another grave was being prepared to receive the body of the beloved Mother Superior of the Gray Nunnery. Along the cloister garden walls, filed a long procession of gray-robed figures, the old priest of Notre Dame at their head, and in the secluded spot Sister Agnes Mary had herself chosen as her last resting place, she was buried with mournful requiem.

Those who had known her history, reverenced her sacred memory, and her name will be handed down to many generations of nuns as one whose piety and goodness were worthy of emulation. Still the world goes on its way, though men and women love, and suffer, and die; and ever and again history repeats itself in their recurring lives, and the same human heart, beating under diverse forms, turns with supplicating cry to the Divine.

[*To be continued.*]

THE MISSION OF THE CHURCH.

The church was still, and all around
Nor came the slightest voice nor sound;
The priest stood at the Altar there,
The congregation knelt in prayer.

When in there came from out the street
A sin-stained child, with noiseless feet,
Emburdened with a heart's despair,
All deeply scarred with sin and care.

Into an empty pew she crept,
Hiding her face, and sadly wept;
When in melodious notes t' inspire
Came voices of the white-robed choir:

"Sun of my soul, Thou Saviour dear,
It is not night if Thou be near;
Oh, may no earth-born cloud arise
To hide Thee from Thy servant's eyes."

As soft they sang the evening hymn,
It seemed a voice within her, dim
And nigh forgotten many a year,
Began to whisper wondrous cheer:

"Hush thee, My child, thy Saviour's near,
Within this holy temple here,
And He can move the earth-born cloud
That holds thee in its darksome shroud."

Hushed is her grief, then comes again,
As salve to heal the wound, the stain
Of many a sin in heart once pure,
The hymn the choristers outpour:

"When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought how sweet to rest
Forever on my Saviour's breast."

And there, before the sacred Cross,
She knew at last how great her loss
In years gone by, and bowed her head,
Most humbly prayed, and thus she said:

"Oh, Saviour, dear, where'er Thou art,
I plead, Thy child, with breaking heart;
Oh, Saviour, dear, upon Thy breast
A straying lamb seeks peaceful rest."

Then, voicing clear her soul's deep cry,
There rose from earth to God on High,
Sweetly the chant of singing choir,
Low breathing all her heart's desire:

"Abide with me from morn till eve,
For without Thee I cannot live;
Abide with me when night is nigh,
For without Thee I dare not die."

Her heart echoed the pleading cry,
Yet doubting, feared: "Will He come nigh
To one esteeped so long in sin,
So vile?"—but list, while they begin:

"If some poor wandering child of Thine
Have spurned to-day the voice divine,
Now, Lord, the gracious work begin,
Let him no more lie down in sin."

As ray of light from Heavenly Throne,
The message sped, and brightly shone
Within the heart of that poor child.
And calmed its beat, so fearful, wild.

"Dear Lord, Thy wandering child am I,
Thee have I spurned in time gone by;
Thy gracious work begin, dear Lord,
This child to save with loving word."

The prayer was heard, and quick there burned
In the child's heart, to Heaven turned,
The answer sweet: "My child, give ear,
I wash thy wound, and dry thy tear.

"Who labor long, let grief depart,
Come, rest thou here thy burdened heart;
For thee thy Lord was crucified,
For such as thee thy Saviour died."

Then o'er the child came God's own calm,
Healing the wounds, a soothing balm;
Her heart beat warm with glow of love,
The love of God, shed from above.

"A sinner saved!" the angels sang,
And Heaven with glorious praises rang;
While in that temple's sacred dim,
Earth's voices finished that grand hymn:

"Come near and bless us when we wake,
Ere through the world our way we take;
Till in the ocean of Thy love
We lose ourselves in Heaven above."

RECREATIONS OF THE POOR.

By Mary Johnson Shepperson.

THESE, alas, are too often few and far between. At every mothers' meeting I wish that a list of the free lectures and concerts given in the city might be read aloud, and then posted in a conspicuous place. Why not, too, plan oftener a visit to some art gallery or museum, or a trip to the park, in lieu of the regulation indoor meeting? The annual outing is so highly appreciated that these little trips would also be great treats. Money might better be spent on fares—although there are many places within walking distance—than on tea and cake. Of these last there is always an abundance at home.

The poor are shrinking, *you* must introduce them to their pleasures. One woman had been to our large park but once, inside of about six years—the cars were within a block. She was above the average in intelligence.

Not long ago, I visited a family in an inner court house, or, rather, hovel. The stairs were positively unsafe. The woman herself was, however, a pleasant surprise. We had a delightful talk on current topics, etc. Her husband and self attended free lectures very often, "and we live all day in the places we hear about," she explained. "I couldn't bear it," she added, "if I had to live *in my mind,* here in this house."

The trouble is, most people do "live in their minds," just in the strictly real life, which surrounds them, instead of in the ideal life, which calls for some imagination. Aladdin's lamp and fairy dreams are sorely needed in this matter-of-fact old world. The woman of whom I write had had a sweet little home in the suburbs. It was burned, but the loss and their consequent poverty stopped her husband's love of liquor. As she thought that the lectures helped to keep him sober, they sometimes used fares.

The poor spend much time in visiting their neighbors; and often they dawdle over their work. Recreation need not mean neglect of duty, but merely time carefully planned.

About the children's pleasures: I can see, now, the little Italian blacking his shoes with an old sponge and some water in a bottle! Or the group of little darkies roasting potatoes in a building embankment, where were some big boulders. One day I saw a group petting an old dead horse. They love animals, and often own several. In the picture department of one of our large stores, I surprised two little chaps, one of whom was copying. His work was very good. I was told that he often came to draw.

In planning treats, I think a zoo is more enjoyed than a green-house, although, in this latter place, my Sunday School boys found some gold-fish in a tank, which they enjoyed fully. Let us try to teach people to *use* the pleasures which surround them. In Boston, recently, oratorios were given at very low prices; they were well attended. Money spent on helpful enjoyment is money well spent.

The Family Fireside

MR. JERVIS' MISTAKE.

IT WAS with a feeling of relief that Mr. Jervis, cashier of the Bloomingdale Bank, saw that the hands of the clock, at which he had glanced frequently during the last hour, were within five minutes of the time for closing. Various things, aside from the intense heat, had conspired to try the patience of that individual—a very important personage in his own estimation. As he was about to close for the day the little window by which he stood, the vestibule doors swung open, as if propelled by a quick, strong hand, and hasty footsteps soon followed.

"Young man, you made a mistake this morning when you cashed that check for me."

Resenting quite as much the familiarity of this address as what the words implied, Mr. Jervis glanced severely at the speaker, a middle-aged man, in plain farmer's attire, with a whip in his hand.

"We never make mistakes, sir," he answered, haughtily.

"You 'never make mistakes'?" repeated the farmer, removing his hand from his breast-pocket and regarding the speaker with keen, critical eyes, which seemed to be taking a mental measure of the young man, in his somewhat "dandified" attire, the rose in his buttonhole, the ring on his finger.

"No, sir. If there is anything wrong, you should have mentioned it when you drew the money."

"Just so; but, you see, I was in a bit of a hurry. I glanced it over, and thought it was all right; but when I got home I found——"

"We can't help that," interrupted the cashier; "you might have lost or spent it, for all we know. If there has been any mistake, it is yours, and can't be helped now, it being our inflexible rule not to rectify such after leaving the bank."

"All right," said the farmer, buttoning up his coat and turning to the door. "My name is Johnson. I live just at the foot of what is called 'Strawberry Hill,' five miles out. It is a long way to come, but I don't mind it. I feel more than repaid by the chance it has afforded me of seeing what I never expected to look upon in this life—a man who never makes any mistakes."

Despite the speaker's plain, coarse garb, there was something about him which led Mr. Jervis to think it possible that he had made a mistake in treating him with so little consideration—if he had never made one before.

"Stay," he called out, as his visitor turned from the window. "It is too late to-day—past banking hours, you see; but, if you will give me the amount and particulars, to-morrow——"

"Oh, no, young man," interposed the farmer, glancing back through the partly closed door. "If you not only never make mistakes, but—*supposing* such a thing ever were possible—never rectify any, it would be only an additional waste of time to say more. I live where I have told you, five miles out—should you have anything to say to me of sufficient importance to repay you for as great an effort as it has cost *me* this hot day to come such a distance. It will be late now before I get home. Good afternoon, sir."

The following day the cashier sat examining his balance-sheet, a look of perplexity and dismay in his countenance such as had never been seen there before. Every check taken by the bank was before him, every shilling paid out had passed through his hands, and yet, in spite of all his efforts, there was a deficit of nearly £50. After the third attempt, Mr. Jervis laid down his pen and wiped the perspiration from his forehead. Ruin stared him in the face. "Where *could* the money have gone? and what should he do about it?" Suddenly there flashed upon his mind the recollection of the man who had called the day before. Could it be possible that the mistake he mentioned was in favor of the bank, and of so grave a nature? Yes; it must be so. There was no other way to account for it. And, seizing his hat, out of doors rushed the chief cashier.

An hour later, as Mr. Johnson was in his pleasant garden, resting after a day in the hay-field, his wife on one side of him, and his youngest boy on his knee, his acquaintance of the day before turned in at the gate and strode up to him.

"My name is Jervis. I am cashier of the Bloomingdale Bank," he began, all his self-possession and *nonchalance* having deserted him. Heated and agitated, he was a very different personage from the supercilious dandy of yesterday. Putting the child from his knee, Mr. Johnson stood up.

"Oh, yes, I remember. The man who never makes any mistakes. Proud to see you under my humble roof, sir. My dear," turning to his wife, "this is the young man I was telling you about. As I was saying, we do not meet such people every day."

Mr. Jervis turned very red. Dropping into the chair that Mr. Johnson considerately placed for him, he pulled himself together, and blurted out his confession.

"Mr. Johnson, I am forced to acknowledge that I did make a very serious mistake yesterday morning, when I cashed that check for you, giving you a fifty-pound note instead of a five."

"That was what I supposed after I got home, and, thinking you would be uneasy, I lost no time in going back to make the matter right. I should hardly have taken so long a ride, however, at a season when those of my calling are especially busy, had I known your rule to be so inflexible as to the rectifying of such."

"But I want to have it rectified," was the alarmed and excited response. "Unless you do, it will result in the loss of my place and the ruin of my prospects. It is no joke to me, but a serious matter."

"I am far from regarding it in the light of a joke," said the farmer, coolly. "Still, I see no reason why any difference should be made because the mistake happens to be in my favor."

"Come, father," interposed Mrs. Johnson, in a low voice. "Why do you tease the poor fellow so? You know you put the money away for him. Do go and get it."

Thus adjured, Mr. Johnson took the money from the family Bible, between the leaves of which he had placed it on the day before, a merry twinkle in his eyes as he did so.

Mr. Jervis' fingers closed over it with feelings of joy and thankfulness that he vainly strove to put into words.

"One moment, young man," said Mr. Johnson, as his visitor turned towards the door. And this time Mr. Jervis felt no resentment at the tone. "Solomon says: 'He who answereth a matter before he heareth it, it is a folly and shame unto him!' If you had heard what I had to say yesterday, you would have been spared all this mortification and trouble. To this counsel let me add something of my own: Don't be so sure again that you never make any mistakes."—*Our Work.*

TENACITY OF LIFE.

A TRUE STORY.

WHEN I was a very small boy, no books so appealed to me as books on natural history, and nothing in natural history was more interesting than the account of the bear that fights after receiving half a dozen bullets, or the elephant that carries a lead mine in his system, or the rhinoceros whose vital spots the best marksmen can hardly reach. Long words, if they bore on natural history, did not awe me, and I learned the meaning of "quadruped," "mammalia," and "tenacity of life." In fact, "tenacity of life" was a pet phrase in the books, and I read perhaps a dozen times over some desperate struggle between hunters and wild beasts.

One day my grandmother took me on a sailing party at a seashore resort. The boat contained about seven or eight passengers—a young man with a light gun, several young girls, my grandmother, and myself. It was the first time my childish eyes had ever seen a sportsman, and to me the young man seemed a mighty hunter. The easy way in which he handled his gun was something to be admired, and it was a great event to see him lift his weapon to take aim at a bird rather larger than a snipe. He fired, but the bird did not fall; at which my childish mind supposed that the shot had only inflicted a slight wound. Such a catastrophe as the shot missing its mark did not occur to me. He blazed away half a dozen times without bagging his game, and then I remarked:

"That bird must have great tenacity of life."

My interest in the bird and in the marksman was so deep that I did not see the girls, and to this hour know not whether they giggled or not. It was a sincere speech on my part, and my grandmother never mentioned the matter to me. Memory slumbered, but years afterward the scene returned, and for the first time it occurred to me that the young man was not a good shot. One cartridge ought to have settled that bird, the bird which had great tenacity of life.

Church Kalendar.

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Feb. 1—Monday.
" 2—Tuesday. Purification B. V. M.
" 5—Friday. Fast.
" 7—Sexagesima.
" 12—Friday. Fast.
" 14—Quinquagesima.
" 17—Ash Wednesday. Fast.
" 19—Friday. Fast.
" 21—First Sunday in Lent.
" 24—St. Matthias. Ember Day. Fast.
" 26—Friday. Ember Day. Fast.
" 27—Saturday. Ember Day. Fast.
" 28—Second Sunday in Lent.

Personal Mention.

The Rev. E. N. Bullock of St. Stephen's, Fall River, has accepted a call to St. Matthew's Church, South Boston, Mass.

The Rev. A. W. Chapman has resigned St. Paul's, Hopkinton, and is now officiating at Christ Church, Needham, Mass.

The Rev. William Coney has resigned the rectorship of St. Paul's parish, Salem, and accepted temporary charge of St. Peter's Church, Albany, Oregon. Address accordingly.

The Rev. David J. Evans of Middletown, N. Y., has accepted a call to the rectorship of Grace Church, San Francisco, made vacant by the death of the Rev. R. C. Foute.

The Rev. A. A. Ewing of Laporte, Ind., has accepted a call to St. Stephen's Church, Milwaukee.

The Rev. Wm. R. Harris is in charge of St. Stephen's Church, Plainfield (Netherwood), N. J., instead of Eatontown, as erroneously announced in a late issue of this paper.

The Rev. J. M. Hayman, for the past three years rector of St. Mary's Church, Mauch Chunk, Pa., has tendered his resignation.

Through some error, the P. O. address of the Rev. K. G. Heyne is given as Freeport, Kas. All mail matter should be addressed to Anthony, Kansas.

The Rev. D. N. Kirkby of Bloomsburg, Pa., will be vicar, under the Bishop, at Christ Church, Newark, N. J.

The Rev. Henry Knott of Lexington, Ky., will succeed Dr. Fawcett as rector of St. Bartholomew's Church, Chicago, Ill.

The Rev. George T. Le Boutillier of Rochester has resigned charge of the Church of the Ascension and the chaplaincy of the Church Home in that city, owing to ill health.

Bishop McLaren has gone to a sanatorium at Atlantic City. His family remains in New York.

The Rev. Samuel Mills has resigned the rectorship of St. Stephen's parish, Ashland, and accepted a call to Holy Trinity parish, Schuyler, Nebraska. Address accordingly after February 15th.

The Rev. R. G. Noland, after nearly 13 years of service as rector of Trinity Church, Covington, Ky., has tendered his resignation, to take effect after Easter.

The Rev. Henry B. Olmstead of New York has accepted the call to become vicar of Old Swedes' (Holy Trinity) Church, Wilmington, Del., and will begin his duties on Ash Wednesday.

The Rev. H. H. Ryder of Edgarton has accepted a call to St. Paul's Church, Nantucket, Mass.

The Rev. Henry B. Smith of Fond du Lac, Wis., has accepted the rectorship of St. Thomas' Church, Falls City, Neb. Address accordingly.

The address of the Rev. Dr. Pelham Williams is, for the present, Park Avenue Hotel, New York City.

ORDINATIONS.

Deacons.

Milwaukee.—On Friday, February 5th (St. Agatha's day), at St. Luke's Church, Whitewater, Wis., Mr. Daniel Wellesly Wise, late a minister of the Congregational society, was made a deacon by the Bishop of Milwaukee. The Rev. Dr. J. E. Reilly, rector of Madison, presented the candidate. The Rev. Wm. J. Lemon, rector of Waukesha, preached the sermon. The Rev. Mr. Wise will serve his diaconate at St. Luke's, Whitewater.

Priests.

Missouri.—At Christ Church Cathedral, Septuagesima Sunday, by the Bishop of the Diocese, the Rev. William Cochrane, formerly a Presbyterian minister.

DIED.

Chase.—In Hartford, Conn., on the Feast of the Purification, Mrs. Sarah R. Chase, in the 89th year of her age.

Keith.—At Madisonville, Tenn., December 12, 1903, Miss C. D. Keith, in her 85th year.

Pridham.—Of your charity, pray for the repose of the soul of Daniel John Pridham, who entered into rest, at the residence of James Robertson, Esq., 5319 Indiana St., Austin, Ill., on Friday, January 22, 1904, in the 73d year of his age. Son of the late Lieut.-Col. Edwin Pridham of Greenville, P. Q., Canada, and dearly beloved husband of Lizzie Harvey Pridham.

"Hold Thou Thy cross before my closing eyes,
Shine through the gloom and point me to the skies;
Heaven's morning breaks and earth's vain shadows flee.
In life, in death, O Lord, abide with me."

Robinson.—At his home, Louisville, Ky., February 2nd, 1904, Archibald Magill Robinson entered eternal life, in the 83d year of his age.

Ward.—Entered into rest, at Newark, N. J., on January 12th, 1904, his 43d birthday, Walter G. E. Ward, senior warden and choirmaster of the House of Prayer, and choir boy and member of said parish for the past 31 years.

Lord, all pitying, Jesu blest,
Grant him Thine eternal rest.

WANTED.

Positions Offered.

PRIEST.—A Priest to take New Jersey parish for two or three months during coming summer. Seventy-five dollars a month and rectory. Send qualifications and Churchmanship to "Supply," Living Church, Milwaukee.

A CAPABLE ORGANIST AND CHOIRMASTER is wanted for St. Peter's Church, Uniontown, Pa. Large vested choir; magnificent field for teaching. Good salary. Rev. Frederic E. J. Lloyd, D.D., as above.

A MIDDLE-AGED WOMAN AS NURSE—for small children. Must be Churchwoman. Apply to Mrs. Geo. H. Williams, Beacon St., Fishkill Landing, N. Y.

Positions Wanted.

PRIEST.—Young Priest, married, not afraid of work, desires change. Address, "Work," The Living Church, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires a change on or about May 1st. Good Churchman; no pains spared with choir; hearty interest taken in boys and men. Reverent accompanist. Best of references, etc. Address "Antiphon," care Living Church, Milwaukee.

CHOIRMASTER and Baritone Soloist (Cathedral experience), desires reappointment. Choral Conductor, Oratorio Soloist, good disciplinarian, communicant, long experience. Brilliant testimonials. "Mus. Bac.," care Living Church, Milwaukee.

ORGANIST.—Position as Organist. Can take care of Pipe Organ. No experience with boy choirs, but anxious to learn. I am playing for Roman Catholics at present. I am a Churchman. Geo. M. Vaughan, Box 315, Ashtabula, Ohio.

EXPERIENCED ORGANIST AND CHOIRmaster desires engagement. English training. Best references; communicant. Good organ and adequate salary essential. "Diapason," care Living Church, Milwaukee.

INSTRUCTOR. — A first-class instructor in classics desires a position in a boys' school. Chicago and Boise references. Address C., care Living Church, Milwaukee.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries $300 to $1,500. For testimonials and photographs of candidates, write the John E. Webster Co., 5 East 14th St., New York.

PARISH AND CHURCH.

AM. CHURCH FURNITURE CO., Tract Building, New York. We offer special prices on all kinds of Church Goods and Church Furniture for Easter delivery. Very large collection of designs—free on application.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

EDUCATIONAL TRAVEL.

A Doctor of Divinity and a world-wide traveller, whose series of papers on "The Haunts and Homes of Mary Queen of Scots"—the Cathedrals, Abbeys, Castles, and other historically interesting places in "Merrie England" and "Bonnie Scotland," have appeared in The Living Church during the past year, has been invited by the nucleus of a party to accompany them and show and explain these places solely with an educational object in view. Arrangements have been made whereby others wishing to join this select party may do so (without *extra* payment on their part being made to the director)—as the trip of 50 days will only cost them $405. This Tour to these world-renowned places will start from New York on the Steamer *Columbia*, next April 30th. An experienced Lady Directress will also accompany the party. For itinerary and programmes, also applications to join the party, which is for both ladies and gentlemen (which should be made at once), write Hon. R. L. McKinlay, Paris, Illinois.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

ACKNOWLEDGEMENTS.

CHURCH LITERATURE PROPAGANDA.

Previously acknowledged, $168.78; Rev. Frank E. Aitkins, $5.00; Rev. F. N. Westcott, $8.00; Sundries, .16; Total, $181.94.

TO AVOID CONFUSION, ASK THESE QUESTIONS BEFORE FEB. 14TH.

What Fund in the Church gives a pension or annuity to the young disabled clergyman, the old disabled clergyman, the widow of a clergyman, the orphan of a clergyman, without requiring payment of dues or fees or premiums, without an age requirement, without regard to diocesan or geographical limitations, no matter where a man, woman, or child may live or go?

Ask, what Fund includes thirty-six Dioceses lately merged with it?

Ask, what Fund is the National and Official and Convention Fund of the whole Church, having the same status in the General Canons as the Missionary Society? and then put an end to diversion and scattering and waste by contributing to it.

Ask, what is done by other societies, the actual sum total as compared with the General Clergy Relief Fund.

Ask, what society provides by General Canon for an automatic pension at sixty-four when sufficient funds are provided?

TO THE CLERGY WE SAY: Whatever you put into the General Clergy Relief Fund is waiting to come to your aid wherever you may be, when you are disabled or superannuated, or to your widow in case of your death. There is no forfeiture.

TO THE LAITY WE SAY: This Fund is strongly recommended by the General Convention of our Church at its every session; it has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age or infirmity in all parts of the Union, and should be remembered in wills and offerings as presenting an opportunity for doing good almost without a parallel.

The average salary of a clergyman of the Church is about $600 a year, an amount which precludes the possibility of laying by for a rainy day, or, of providing for a family in the event of death. There is no more exacting service demanded of any one in any sphere of life than the service demanded of a clergyman, and yet he receives less than many a day laborer, $1.75 a day; the wages of the men who clean the streets, who lay the railway tracks; nothing like that of the plumber, the painter, the paperhanger, the mason, the carpenter, who are to-day striking for larger wages. Why do the clergy not strike? Because they love the Church and are loyal to it; they love their work, and many would rather eat a crust from the altar than acquire competence in a secular calling.

THE GENERAL CONVENTION HAS SET APART QUINQUAGESIMA SUNDAY, FEBRUARY 14TH, FOR AN OFFERING FOR THE FUND. GIVE, THEN, AND GIVE LIBERALLY. THERE IS MUCH NEED.

THE GENERAL CLERGY RELIEF FUND,
Central Office, The Church House, 12th and Walnut Streets, Philadelphia, Pa.
REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

Corporate Title: "THE TRUSTEES OF THE FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF DECEASED CLERGYMEN AND OF AGED, INFIRM AND DISABLED CLERGYMEN IN THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA."

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

The Lenten Collects. By the author of *Praeparatio.*

The Story of Our Lord's Life. By Maud Montgomery. With eight colored plates after Gaudenzio Ferrarri.

GINN & CO. Boston.

Die Drei Freier. By Levin Schücking. Edited, with Introduction and Notes, by Otto Heller, Ph.D., Professor of the German Language and Literature in Washington University and Head of the German Department in the Chautauqua Institution. Cloth, 81 pages. Mailing price, 35 cents.

AMERICAN TRACT SOCIETY. Chicago.

A Harmony of the Gospels. In the Words of the American Standard Edition of the Revised Bible and Outline of the Life of Christ. By John H. Kerr, D.D., author of *Introduction to New Testament Study.*

EDWIN S. GORHAM. New York.

The Influence of the English Church on Anglo-Saxon Civilization. Being the Lectures Delivered before the Churchman's League of the District of Columbia in 1903. Price, 50 cents net.

OXFORD UNIVERSITY PRESS. New York.

The Holy Bible. S. S. Teachers' Edition, Cyclopedic Concordance. Long primer, 8vo, India paper, silk sewed.

PAMPHLETS.

The University of the South Catalogue and Announcement. 1903-1904. Sewanee, Tenn. Published at the University.

Worship and The Prayer Book. With Some Comments on the Services of Morning and Evening Prayer. A Paper, the first of a series, read before the Syracuse Clerical Club, January 4, 1904, by the Rev. Herbert G. Coddington, Rector of Grace Church, Syracuse, N. Y.

Common Sense Against Infidelity. By Rev. R. H. Crozier, D.D., Palestine, Texas. Mailed to any address on receipt of Twelve (2-cent) Stamps.

The Twenty-First Annual Report of the Executive Committee of the Indian Rights Association, for the year ending December 15, 1903. Printed by order of the Executive Committee. Philadelphia: Office of the Indian Rights Association, 1305 Arch St.

Proceedings of the Twenty-first Annual Meeting of the Lake Mohonk Conference of Friends of the Indian, 1903. Reported by Wm. J. Rose. Published by the Lake Mohonk Conference. 1904.

LITERARY NOTE.

It is interesting to note the appreciation and general use of the "Hutchins Hymnal," not only in Church, Academic, and Collegiate institutions, but also in a large number of denominational and other institutions, etc. Among these are the Cary Seminary, Oldfield, N. Y.; Marion Military Institute, Marion, Ala.; University School, Cleveland; Jacob Tome Institute, Md.; Iowa State College; Washington State University; Bryn Mawr College; Thrall Hospital, Middletown; Hudson River State Hospital; Binghamton State Hospital; National Home for Disabled Soldiers, and various Posts of the U. S. Army.

SUNDAY SCHOOL SERVICE FOR EASTER.

Begin early to practice the Carols. We make five different services for Easter. The service entirely from the Prayer Book, with bright, fresh Carols. They are numbered in our Evening Prayer Leaflet Series as 67 (revised from last year), 71, 73, 77, and 79 (new this year). Samples sent on application. Price, $1.00 per hundred copies, postpaid. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

The Church at Work

JOINT DIOCESAN LESSON COMMITTEE.

THE COMMITTEE to prepare the 56th semi-annual schedule of lessons, met on the 28th of January, at "Bishopstead," Wilmington, Delaware, the residence of Bishop Coleman, the president. This is the twenty-seventh year of the existence of this committee. Its membership has steadily extended to the different Dioceses and Missionary Jurisdictions until now it is composed of sub-committees appointed by sixty-six Bishops, the Brotherhood of St. Andrew, and the American Church Sunday School Institute. The lesson topics, recommended from time to time by the Committee and published in their schedules, are studied by about 75 per cent. of the young people of the American Church.

The Committee does not print Lesson Books, nor does it favor any particular publisher. It simply decides what are appropriate topics to be treated, what Scriptures should be studied, and what texts should be committed to memory. In connection with such lesson are the collect for the day and a portion of the Catechism.

The meeting recently held was a most delightful one. Under the leadership of Bishop Coleman, the members present entered into their work with a full realization of its importance. There was an early celebration of the Holy Communion, and prayers at the opening of the meeting, and the missionary devotions at noon.

The schedule considered was that for Trinity-tide 1905, on Old Testament Lessons from the Reign of David to the Captivity of Israel. Copies of the schedule considered had been sent to all the large membership of the Committee, and their criticisms and suggestions were asked. The whole day was then spent in going over one topic after another, and the Schedule, greatly amended and improved, was adopted.

Among the important votes passed was one expressing the interest of the Committee in every movement to advance the efficiency of Sunday School instruction throughout the Church, and to impress the truths of our religion upon the minds and hearts of the young people.

The Committee adjourned to meet in Newton, Mass., on Tuesday, October 4th, 1904, the day before the opening of the General Convention in Boston.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Woman's Auxiliary — Sunday School Conferences—Retreat for the Clergy.

"BISHOP'S DAY," observed annually by the Chicago branch Woman's Auxiliary, may always be counted on to draw a large attendance. It was no exception this year, for 86 delegates, representing 35 parishes, were present on Thursday, February 4th, in the Church Club rooms, to hear the cheering story, as told by Bishop Anderson, or the progress of mission work in the Diocese of Chicago. The Bishop Coadjutor, with true optimism related the successful efforts toward growth, and the promising prospects of the future, before he even touched upon the hindrances and discouragements which are bound to be a part of every undertaking. He said that "signs of life" were in evidence everywhere. Parish houses were multiplying; church edifices were slowly but surely increasing in number; many mission congregations were becoming not alone self-supporting but able to contribute to the work of the Church in general; and, best of all, individual interest was advancing. Missions, Bishop Anderson said, were frequently conducted "wrong-end to." We ask men for their money, whereas we should ask them for themselves; we ask men to love each other, whereas we should ask them to love God. Fifteen thousand two hundred dollars must be spent annually to keep the Church's missionary institutions and aims running smoothly in the groove they now occupy. To insure growth, some additional expendi-

ture must be made each year. The sum of $5,000 has been available for this purpose the past year and represents in figures expansion of diocesan work. Among the discouragements enumerated by Bishop Anderson, were: lack of individual interest in the work of the Church at large as opposed to parochial work; lack of trained workers, both men and women, to meet the requirements of an enlarged sphere; and, most important of all, a lack of profound consecration in Churchmen and Churchwomen. In closing he urged each mother to instill in the mind of her most promising boy the desire to enter the ministry and become a factor in developing the necessary and noble work of the Church. The president, Mrs. Hopkins, told of the evident interest of Auxiliary branches in the distant parts of the Diocese as shown by the twelve parishes represented at the sectional meeting held at New Lenox, January 27th. Mrs. Street read the list of those forty branches which remembered S. Mary's Home on Christmas. The offering was given, upon Bishop Anderson's suggestion, to the fund for purchasing a lot for Holy Cross mission. Noonday prayers were said by Bishop Anderson.

THE REV. H. A. CHOUINARD, the new rector of St. Paul's Church, Kankakee, was instituted on Sunday, January 31st. In the evening of the same day the retiring rector, the Rev. Dr. D. S. Phillips, who becomes rector emeritus, presented a large class for Confirmation. On Monday evening the wardens and vestrymen gave a reception to the Bishop Coadjutor, the rector, and the rector emeritus.

THE FIFTH of the monthly conferences conducted by the Sunday School Commission met on the different sides of the river on Wednesday evening. On the West side the meeting was held in St. Barnabas' Church, and conducted by the Rev. J. H. Hopkins, rector of the Church of the Epiphany. The subject was the Life of our Lord and how to teach it. Mr. Hopkins gave a very interesting account of the manner in which he taught his classes, by means, first, of Warden Butler's admirable little book on the subject, and second, by means of a diagram map of the public life of the Master. In the discussion which followed, special mention was made of the primary work and that most excellent series for use by the younger children, by Miss Hutcheson, called *The Old, Old Story*.

On the North side, the conference was held in the Church of the Ascension, conducted by the Rev. Dr. J. S. Stone, rector of St. James' Church. The subject was, "The Founding of the Church," and it is needless to say that it was well and interestingly handled by Dr. Stone. A most interesting and helpful discussion followed the paper.

The South side Conference was held in St. Mark's Church and conducted by Mrs. F. D. Hoag of Christ Church. The subject was "Primary Work in the Sunday School." This was truly a conference, and was most interesting on account of the many contributions to the subject on the part of those present. The extreme cold weather caused a small attendance at all the conferences, but the interest was equal to any.

THE NEW Church of the Holy Spirit, Kenilworth, was opened formally on Sunday, February 7, by Bishop Anderson. A number of the clergy attended, and a special car was furnished for the visitors from Chicago.

A RETREAT for the students of the Western Theological Seminary and for the clergy was held at the Seminary last week. The Retreat began with Evening Prayer on Wednesday, February 3, and closed on Saturday noon. The conductor, the Rev. H. E. Chase, gave a most helpful series of meditations and addresses on the spiritual side of the priest's life. The addresses were especially helpful and instructive. All who attended felt a new incentive to the Lenten task.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Sisterhood Organized.

ON THE FESTIVAL of the Purification, February 2nd, the Bishop organized in his chapel, the "Order of the Sisterhood of St. John the Evangelist," admitting into it, by a form of service, the two Sisters—Sister Hannah and Sister Mary Raphael—who have been engaged in Church work in Denver for several years. Seven ladies, members of the Cathedral of St. Mark's, became Associates, and a number of friends come to express their interest in this first diocesan Order of Sisters in Colorado.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Missionary Rally at Bridgeport—Hartford Archdeaconry—Brookfield—Death of Mrs. Samuel Chase.

THE MISSIONARY RALLY at Bridgeport, in the Epiphany-tide, was well carried out according to the programme given in THE LIVING CHURCH. The services were all held in St. John's, the mother parish of the city (the Rev. William H. Lewis, D.D., rector). The service on Sunday evening was one of the united congregations. The Bishop of the Diocese presided, and the speakers were the Bishop of Spokane and the Rev. Dr. Lloyd. On Monday morning there was a conference, with the Bishop, the clergy, and lay delegates. In the afternoon a Sunday School rally took place, and was addressed by Rev. Dr. Duhring of Philadelphia, the Rev. W. S. Claiborne of North Carolina, and Mr. John W. Wood. At the missionary meeting, in the evening, the speakers were Bishop Wells, the Rev. Dr. Lewis Parks of New York and Mr. Wood. The offerings, after meeting the expenses, were applied on the apportionment of the Diocese for General Missions.

THE ANNUAL meeting of the Woman's Auxiliary for the Archdeaconry of Fairfield was held at St. Paul's, Bridgeport (the Rev. Earl H. Kenyon, rector), on Wednesday, January 13. Among the speakers were Bishop Wells, the Rev. Dr. Lubeck of New York, and Miss Mahony of the African mission.

THE WINTER meeting of the Archdeaconry of Hartford was held at Trinity Church, Bristol (the Rev. William H. Morrison, rector), on January 27. The opening sermon was preached by the Rev. Archibald McDougall, Ph.D., rector of Windsor Locks and Suffield. At the afternoon session an essay was read by the Rev. Frederic P. Swezey of Collinsville, on "Poets and Preachers." The exegesis was by the Rev. Henry Macbeth, of St. Thomas', Hartford.

THE ANNUAL meeting of the Woman's Guild of St. Paul's parish, Brookfield, showed a good measure of work accomplished. The rector, the Rev. E. L. Whitcome, has recently entered upon the 28th year of his rectorship.

THE DEATH of Mrs. Sarah R. Chase, widow of the late Rev. Samuel Chase, D.D., a pioneer clergyman in Illinois, occurred at Hartford, on the feast of the Purification. Her early married life was spent in Illinois, in connection with Jubilee College, which Bishop Chase established in the first years of his episcopate. She was the mother of the Rev. M. Chase of Mineral Point, Wis., and the grandmother of the Rev. March C. Mayo of St. Luke's, Baltimore. She was a woman of high literary attainments, while her devotion and love for the Church were leading characteristics. The funeral took place from St. John's, Hartford.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Wilmington Notes.

ARCHDEACON GEORGE C. HALL, D.D., rector of St. John's Church, Wilmington, celebrated the 10th anniversary of his rectorate, Sunday, January 31st. Dr. Hall came to the Diocese of Delaware from the Diocese of Central Pennsylvania, and has done an excellent work.

ON WEDNESDAY, February 3d, a service and meeting in the interest of the United Offering was held at St. John's Church, Wilmington (the Ven. George C. Hall, rector). After the Eucharist, an address was made by Mrs. Albert Sioussat of Baltimore, president of the Maryland branch of the Woman's Auxiliary. Bishop Hare of South Dakota was the principal speaker in the afternoon. Addresses were also made by Mrs. Caleb Churchman, president of the Delaware branch, Mrs. Andrew C. Wilson, treasurer of the United Offering, and Mrs. C. L. McIlvaine, honorary president of the Delaware branch. The collections were devoted to the United Offering from Delaware.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Request from Jacksonville — Serious Loss at Warrington.

THE FOLLOWING is sent out by the secretary of the Jacksonville Clericus:

"It being the fact that numbers of men, especially young men, from all over Florida and the adjoining states, are continually coming to Jacksonville to enter various pursuits; and that oftentimes such do not make themselves known to the rectors of Jacksonville; therefore, the Clericus of Jacksonville earnestly asks that the clergy throughout Florida and the adjoining states send to the secretary of the Clericus the names, addresses (if possible), and the occupations of such as remove here, that the clergy may meet them and hold them for the Church.

"Faithfully,
"M. CAMPBELL STRYKER, *Sec.*"

A SERIOUS BLOW has been struck to the little congregation of St. John's, Warrington (Rev. H. W. P. Hodson, in charge). This mission has for many years used the Government chapel at the Navy Yard for services. During the War there was a parish church, which is said to have been destroyed by the Federal troops, and no remuneration was ever made. The congregation was permitted, however, to use one of the buildings in the Navy Yard property, and gradually the necessary furnishings for a church, including benches, altar, Bishop's chair, prayer desks, and the like were made for the adornment of the church by friendly workmen at the Navy Yard. Now the building has been condemned as unsanitary, and it is held by the authorities that, as the furnishings were made by Government workmen, they can neither be loaned nor given to the parish, but must be destroyed with the Government building. It may be said that the latter was being painted and repaired by the mission authorities when the order for its demolition was issued. The mission is therefore deprived not only of its church, but also of all the fittings which belong to it at one fell blow, and being in no way able to recuperate itself, is forced to ask for assistance from outside. The work is in charge of the rector of St. Katherine's, Pensacola, which latter church is now in course of erection, free from debt, and will be consecrated on February 14th. It is hoped that a church may afterward be erected at Warrington, though it is essential that outside assistance should be received before that can become practicable.

GEORGIA.

C. K. Nelson, D.D., Bishop.

The Bishop of Tennessee has accepted an invitation to preach the baccalaureate sermon of the University of Georgia at Athens, next June.

HONOLULU.

The Convocation.

The second annual Convocation of the Missionary District was held at St. Andrew's Cathedral on January 23, 24, and 25. The inter-island steamers come into Honolulu on Friday and Saturday mornings and sail on Tuesday. For this reason and to obviate the necessity of delegates staying a week or ten days in Honolulu, the first meeting was held on Saturday afternoon. It was a conference of those interested in Sunday Schools. There were papers by several of the clergy and laity, and the discussions were animated and instructive. The preliminary meeting of Convocation was held on Saturday evening, when Mr. H. M. Harrison was elected secretary. There were twelve clergy present and a good representation of the laity. Throughout the meetings the laity took an active part and showed their deep interest in all that concerned the work of the Church. On Sunday the opening service was held in the Cathedral, the Rev. W. H. Fenton-Smith of Kohala preaching the sermon. In the afternoon, the Bishop had a quiet conference with the clergy upon the spiritual side of the work and upon the questions which arise in this District. This was most helpful to all present. In the evening a missionary meeting was held. The Cathedral was filled with people. After Evening Prayer, addresses were made by the Bishop, the Rev. E. T. Simpson, and Mr. T. Clive Davies. The last named spoke on "Our Responsibilities to the Heathen in Our Midst." It made a strong impression upon the clergy and laity present as a plea for missions from the highest standpoint.

On Monday, in the Sunday School room, where all the business meetings were held, the annual meeting of the Woman's Auxiliary and guilds was held. In addition to reports, Mr. Shim Yin Chin, the Chinese catechist on Maui and the Rev. Woo Ye Bew of Kohala told of their work and needs. The first spoke through an interpreter, and touched the hearts of all, and an offering of $31.50 was immediately taken for his work. He needs a church building very badly. A few hundred dollars would erect one. Deaconess Drant spoke of the work at St. Elizabeth's, which has been so blessed, and Mrs. E. T. Simpson gave a stirring address on "The Other End of a Missionary Box."

The Convocation met at 2:30 p. m., and again at 7:30, when the Bishop delivered his address, in the Cathedral. He dealt with the work, especially the bringing up of the baptized children in the nurture and admonition of the Lord. In proportion to the number of communicants, the clergy on the Islands baptize a large number of children, and the importance of teaching and training them is all important. At the Cathedral, last year, there were over one hundred baptisms, and in keeping them lies the future of the Church here.

The Board of Missions was reëlected. The Rev. Canon Alexander Mackintosh was elected clerical delegate to the General Convention, and Mr. Chas. L. Rhodes, lay delegate. The Rev. John Usborne and Mr. Luke Asue were elected provisional delegates. The financial reports all showed a marked increase of contributions. The committee on the State of the Church reported encouragingly of advance in every direction of Church life and work. The committee on Christian Education dealt with the Church schools and the need for them on these Islands, and also of requests made for schools to be established at other points. At the close of Convocation, a reception was held for the Bishop and clergy.

All felt that the Convocation and the meetings connected with it, had been stimulating and helpful.

The interest in Missions was manifested throughout. The apportionment last year was more than paid, and besides this, offerings were sent from the Sunday Schools and the Woman's Auxiliary. Provision was made for the payment of the apportionment for this year, and the desire of all was to send to the Board more than is expected of the Missionary District. The Cathedral gave $500 to the missions of the District and to the General Missions, and several parishes had given an average of one dollar per communicant to diocesan missions, St. Clement's, Honolulu, being the banner parish.

INDIANAPOLIS.

Joseph M. Francis, D.D., Bishop.

Conference at St. David's—Improvements at Vincennes.

A series of conferences with sermons by Father Hughson, of the Order of the Holy Cross, began at St. David's Church, Indianapolis, on the evening of Septuagesima Sunday. The services were of the mission order, and extended daily through the greater part of the week.

The completion of repairs and improvements in the organ of St. James' Church, Vincennes (Rev. C. H. W. Stocking, D.D., rector), was thought by the rector to be an opportune time for a public recital and concert, which were given in the church on the evening of the feast of the Purification. The local papers pronounce the entertainment the most delightful and elaborate ever given in the city. The programme was prepared and rehearsed by the rector, who is the precentor of his choir, and the numbers were heard for the first time by most of the people present. Twenty-two choristers, reinforced by stringed instruments, made the circuit of the church at the processional and recessional, vested in cassocks, cottas and caps and singing with splendid effect. The church was crowded to its utmost capacity, chairs being used in all available places. A liberal offering was made for the Choir Fund. The rector announced that Stainer's cantata of the Crucifixion would be given on Good Friday evening.

IOWA.

T. N. Morrison, D.D., Bishop.

Preparation for Confirmation — Two Deanery Meetings—Notes.

The Bishop has issued a pastoral to the clergy on the subject of the preparation of candidates for Confirmation, in the course of which he says: "You ought not to present young people without having had them for some time under a careful and extended course of instruction. To guide you in this work, I would recommend the use of *A Manual for Confirmation*, by the Rev. Wm. C. De Witt, published by The Young Churchman Co., Milwaukee. This manual costs ten cents a copy. It sometimes happens that it is impossible to secure the attendance of men at Confirmation classes. In case it is not advisable to urge their attendance, see them privately, draw out their difficulties, bring them face to face with the responsibility and blessedness of a true discipleship, give them a clear idea of what they are doing, and what their duties are in the Church of Jesus Christ, and be sure that they are really in earnest in their purpose to lead a Christian life. We gain nothing by minimizing the demands Christ makes in the Sermon on the Mount of His disciples, and the difference between a careless man of the world and the faithful disciple. Give them something to read. Blunt's Manuals are very good, and such books as Westcott's *Catholic Principles*, or Little's *Reasons for Being a Churchman*.

"In all instruction much use ought to be made of the Gospels. The relation of the individual to Christ Jesus ought to be made a matter of constant and reiterated instruction; the Sermon on the Mount ought to be read again and again, and the necessity and blessedness of discipleship which shall mean a conscious acceptance of Christ's ideals, a following of His precepts, and the exemplification of His spirit, be brought in every instruction before the mind of the candidate. The duties of reading the Bible, particularly the Gospels, and of daily prayer should be insisted upon. . . . .

"The end of the preparation is not only to inform the mind as to the Catholic Faith, it is to warm the heart and quicken the will; that is, to lead to an earnest and living and conscious discipleship. Here, in dealing with individual souls, is the priest put to the test, but here he can do for God that which is the crown of his ministry. He can win a soul and really extend the Kingdom."

The Des Moines Deanery (the Rev. Allen Judd, Dean), met in annual Convocation on Tuesday, January 26, in Grace Church, Boone (the Rev. Seth M. Wilcox, rector). The Holy Communion was celebrated by the Bishop, who also presented a very helpful meditation, followed by an address fruitful along lines of practical work. At the noon hour, Mr. and Mrs. C. A. Sherman extended the hospitality of their home, serving luncheon to the Bishop and clergy. At the afternoon business meeting, plans were made for the missionary meetings in the various parishes of the Deanery. At the evening session, the Sunday School Commission of the Diocese was represented by the Rev. Charles H. Remington. Topics relating to Sunday School work were discussed as follows: "The Lesson," the Rev. Seth M. Wilcox; "Attendance," the Rev. T. F. Bowen. A general discussion ensued. After Evening Prayer, at 7:30 o'clock, the topic, "The Church for All the People," was opened by a paper by the Rev. N. F. Douglas of Mapleton. Other speakers were the Rev. T. H. J. Walton, the Rev. R. W. Hewitt, and the Rev. C. H. Remington. The subject was reviewed by the Bishop and concluded by the Dean. Despite the severely cold weather, it was a good meeting and well attended.

The Cedar Rapids Deanery met at Iowa City (the Rev. W. D. Williams, rector), Wednesday, February 3d. The Bishop, assisted by the Dean, the Rev. Dr. S. R. J. Hoyt, conducted the services. At the Holy Communion the Bishop delivered a meditation *ad clerum*, most helpful and inspiring. "The Sunday School" was the general topic in the afternoon, the diocesan Sunday School Commission being represented by its chairman, the Rev. Charles Lewis Biggs of Cedar Falls. "How to secure Good Teachers" was discussed by the Rev. George E. Walk of Cedar Rapids, and others. At the evening service, Miss S. H. Weare, president of the diocesan branch of the Woman's Auxiliary, made an address. Other addresses were delivered as follows: "The Church—Its Relation to Individuals. The Voice of Christ still saying, 'Come unto Me,' the Source of Salvation, Knowledge, and Understanding," by the Rev. T. W. Jones of North Clinton; "The Church, Its Relation to Art and Science.—Christ's Voice saying, 'Learn of Me,' the Authoritative Teacher," by the Rev. George W. Hinkle of Waterloo; "The Church—the Living Voice of Christ, 'Lo, I am with You Alway,'" by the Bishop.

The treasurer of the United Offering, Mrs. Simon Casady, reports $585.54 now on hand. Energetic efforts are being made to increase this amount to $1,000 before the meeting of the General Convention.

The Sunday School Commission of the Diocese, under the energetic leadership of the Rev. Charles Lewis Biggs, has already provided for eight Correspondence Courses for Sunday School Teachers. Enrollment has begun in the first course on "The Life of Christ."

The clergy comprising the Waverly Deanery meet in a monthly clericus. Despite the distances by which their parishes are separated, the last meeting, held on the invitation of the Rev. C. L. Biggs, at Cedar Falls, was well attended. Mr. Biggs proved an ideal host. The topic discussed was, the "Use of the Revised Version in the Services of the Church." Arrangements were completed for a choir festival at Christ Church, Waterloo, April 12. Of this committee the Rev. Chas. H. Bohn of Mason City is chairman. It is hoped to gather the choirs in the vicinity for a combined service at that time.

A notable anniversary was celebrated when the Woman's Auxiliary of Grace Church, Lyons, recently commemorated their tenth year of work. Letters of greeting were read at the special service held, from Mrs. E. C. Rock, the diocesan president who organized the society, from the Rev. Dr. C. W. Tyler, for seven years rector of the parish, from Miss Weare, the present president of the diocesan branch, and from others. The Bishop graced the meeting with his presence and made a stirring missionary address. This branch has done most excellent work, raising $1,110.36 the past decade.

St. Mark's, Maquoketa (the Rev. A. T. Young rector), is now entirely free from debt. Improvements have been made on the church property and the rector's salary has been increased.

A Quiet Day was held in St. Thomas' Church, Sioux City, recently, under the auspices of the Woman's Auxiliary. Addresses and meditations were made by the rector, the Rev. R. P. Smith, the Rev. N. F. Douglas, and the Rev. E. H. Gaynor. The new parish rooms were used for the first time for these services.

The members of Grace Cathedral and Trinity branches of the Woman's Auxiliary, Davenport, were addressed, January 15, by Miss S. H. Weare, president of the diocesan branch, at the Bishop's house. Later Miss Weare visited the branches at Ottumwa, Keokuk, Maquoketa, and Independence.

New clergy in the Diocese include the Rev. H. R. Starr, who comes to St. Paul's, Council Bluffs, from Missouri; the Rev. George W. Hinkle, at Waterloo, from Steubenville, Ohio; the Rev. H. Clay Eastman, at Mt. Pleasant, from Savanna, Ill.; the Rev. G. De Witt Dowling, from Little Rock to Trinity, Davenport.

The Rev. Charles H. Remington, for eight years rector of St. Mark's, Fort Dodge, has been granted a leave of absence owing to a throat affection which needs the attention of a specialist. It is to be hoped that Mr. Remington, who is one of our most valued priests, may speedily be restored to health.

The new church at Shenandoah, a tasty structure, is to be opened for service, February 21st, by the Bishop.

A movement is on foot for the erection of a new church at North Des Moines, and at a preliminary meeting nearly $2,000 was subscribed toward a fund for the purpose. Attempts will be made at once largely to increase this fund.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

G.F.S.—Brooklyn Notes—Important Questions.

The annual meeting of the Long Island diocesan Council of the Girls' Friendly Society was held on Saturday, January 30. A Devotional Hour, consisting of the celebration of the Holy Communion and an address by the Rev. Dr. Alsop, was held at St. Ann's Church, at 10 o'clock. This was followed by the business meeting of the Council at the Diocesan House. Reports were presented by the president and the treasurer, and each branch secretary gave a short account of the work in her branch. The Society in the Diocese consists of 18 branches—and, including associates, members, probationers, and candidates, numbers 1,092. The president and secretary were reëlected for the coming year.

In the afternoon a conference of Associates was held, at which an address was made by Miss Paddock, Organizing Secretary of the G. F. S. A., and the following topics were discussed: "Candidates and Probationers—their Preparation and Instruction," and "Tolerance and Indifference in Branch Management."

St. Philip's Church, Brooklyn (Rev. N. Peterson Boyd, in charge), held a dedication service in the newly acquired guild room, the evening of the feast of the Purification. Addresses were made by the Rev. Hutchins C. Bishop, rector of St. Philip's Church, Manhattan, and the Rev. Walter I. Stecher, rector of St. Timothy's Church, Brooklyn. The room will be used for the work of the various organizations and for a sewing school for girls. A generous friend has contributed the amount necessary to defray the expense of a graduate teacher from Pratt Institute.

The Rev. Robert L. Paddock, rector of the Church of the Holy Apostles, Manhattan, read an essay on the subject of "The Church's Aggressive Work in a Great City," before the members of the Brooklyn Clerical League, Monday, February 1st.

The choir of St. Augustine's Church, Brooklyn (Rev. George Frazier Miller, rector), held a sacred musicale in the church, Wednesday, February 3d. Members of the Cathedral choir and of St. Timothy's Church assisted. The proceeds were to augment the amount the church is raising to become the recipients of the present edifice according to the offer of Mr. George Peabody, who has agreed to deed the property and contribute $5,000 for the use of this parish, provided the sum of $10,000 is raised. The amount in hand at present is a trifle over $5,000.

It is reported that the authorities of the Roman Catholic Diocese of Brooklyn have offered $65,000 for the purchase of All Saints' Church, Brooklyn (Rev. William Morrison, rector).

Tuesday, February 2nd, the Southern Archdeaconry of Brooklyn met in St. John's Church (Rev. Frank Page, rector). A committee was appointed, consisting of the Rev. Drs. A. B. Kinsolving and R. F. Alsop, and Messrs. Wilhelmus Mynderse and W. H. Thomas, with the Archdeacon as chairman, to consider the feasibility of work among the sailors on the water front in compliance with the wish of the Bishop. In the evening, eloquent and forceful addresses upon the subject of missionary work in the city were delivered by the Rev. Robert Rogers, Ph.D., rector of the Church of the Good Shepherd, and the Rev. John G. Bacchus, D.D., rector of the Church of the Incarnation.

Two questions of prime importance are being discussed. One relates to the Church Charity Foundation. This is a consolidation of the charities of the Diocese, or of many of them, but for some reason it has seemed for years not to have the confidence of the churches in its management. Perhaps it was only the crowding of other appeals. Whatever the cause, the outgoes exceeded the income. Two years ago the number of members of the controlling body was reduced from fifty to fifteen, and agitation of the needs of the work was begun in earnest. It seems now that confidence has been restored, if it was ever lost, and an effort is to be made to take advantage of this new condition. From endowments there is an income of $40,000, and this sum was slightly increased last year. The expenses reach $55,000 a year, and toward the $15,000 difference the churches made an increase in their offerings. These offerings still fall short by $8,000 a year, and the present plan is to increase the endowment. The load on the churches will not, however, be wholly removed. The annual offering is to be made on Quinquagesima Sunday. Mr. P. R. Jennings is now chairman of the finance committee, and the Rev. Dr. J. C. Jones of St. Mary's Church, chairman of the executive committee.

The other question relates to diocesan missions. Bishop Burgess observed in a recent address that missions lag for want, not of money but of men, and his judgment is beginning to be concurred in. The matter of consolidating the Archdeaconries of Northern and Southern Brooklyn, which would cover Kings County, is agitated, and is understood to mean a salaried Archdeacon. At a recent meeting of the Northern Archdeaconry a committee was named, consisting of the Rev. St. Clair Hester, the Rev. Dr. Swentzel, and Dr. Hopkins, to confer with the Southern body about a plan of amalgamation. The trouble is recognized to be that Archdeacons are rectors, absorbed of necessity in the work of their own parishes. There has been talk of a salaried Archdeacon for the whole Diocese; but some have feared such an office would duplicate in some measure that of the Bishop. It is now argued that the right Archdeacon will command his own salary, or better, that the work he does will command it. Suburbs are growing rapidly, and opportunities for extension are many. The matter of consolidation will have to come before the Convention of the Diocese, but that body meets only three months hence.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

Death of Rev. L. R. Dalrymple.

The death of the Rev. Louis Redner Dalrymple from consumption, occurred on Saturday, January 30th, at his home in Sierra Madre. Mr. Dalrymple had for some time been in poor health, which prevented him from taking permanent clerical work. He assumed charge of the Church of the Ascension, Sierra Madre, last year, in the hope that the climate might be such that he would be able to continue such work, but in this hope he was disappointed. He was graduated at Lafayette College with the degree of B.A. in 1882, was ordained deacon in 1886 and priest in 1887 by the late Bishop Howe of Central Pennsylvania, and was rector of St. Barnabas' Church, Reading, until 1896.

LOUISIANA.

Davis Sessums, D.D., Bishop.

Church Club.

The Church Club held its annual meeting and banquet on an evening in the week prior to Septuagesima, when a number of guests responded happily to after-dinner toasts, and at the elections the former officers were for the most part reëlected.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

The Baltimore Fire.

The frightful fire that devastated Baltimore on Sunday and Monday, began just as the church bells were calling to the midday services in all the churches. Its rapid spread led to the hasty departure of members of many of the congregations, and long before the usual services were completed, the

fire had spread over several blocks. The only one of our churches known to us at this writing to be destroyed is the Messiah, corner of Fayette and Gay Streets, which is said to be a total loss. The property consisted of church and rectory, valued at about $40,000, and the insurance carried, as reported to the last convention, is $20,000. The rector is the Rev. Peregrine Wroth. This church was an old landmark in Baltimore, dating from the early part of the last century, when it was built for Christ Church parish. Bishop Johns and also his brother were early rectors, as was also Bishop Dudley. It was during the administration of the latter that Christ Church was removed up town, and the old edifice was re-opened as the Church of the Messiah, and has ministered since to a down-town population. Mr. Wroth has been rector for nearly a quarter century, and the loss of the property will be a serious blow to a most difficult work. Old St. Paul's is only a block beyond the burned area and was for some time in danger, but finally escaped. Many of our parishes will be paralyzed or crippled by the losses sustained by parishioners. Among the outside losers by the destruction of property is, to a considerable extent, the Bishop of Milwaukee.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Letter from the Bishop—Narrow Escape of Rev. A. H. Amory.

Bishop Lawrence has issued a circular letter to the treasurers of parishes, in which he urges: (1) Each account should be kept separate, and money should not be borrowed from one account to meet the temporary needs of another. (2) Money given for any purpose must, of course, be held and used for that purpose only. (3) All offerings made in church should be counted by two officers, immediately after service, and a record of amounts should be made in a book kept for that purpose, and signed by both. He also suggests that every account in the parish should be audited.

The Rev. A. H. Amory, rector of St. Stephen's Church, Lynn, had a narrow escape from drowning recently while crossing a pond in that city. He broke through the thin ice and plunged into the icy water, sinking above the waist, but managed to hold to the broken, jagged edges of ice and crawl out to a firmer surface and to reach land. He then made his way to a residence, where he was warmed and dried, and finally reaching the rectory found that he was not seriously injured. It appears that he had trodden upon thin, snow-covered ice over a hole that had been left by workmen in cutting ice.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

The Mission in Minneapolis — Men's Club—Gifts at the Messiah.

We take the following from the *Gethsemane Parish Visitor*, Minneapolis:

"We note in *The Churchman* of the past week an article on the recent mission, which we desire, so far as we are concerned, to repudiate.

"In the first place, we think the reference to the Bishop's garb was uncalled for. We do not like it either in the manner nor in the fact of the reference. A general Church paper, whatever it may put in its editorial columns, is violating good taste when it allows its news columns to bear the marks of partisan criticism. We like still less the reference to Mr. White, and we are sure the reporter stood quite alone in his judgment, that the instruction was narrow and repellant. That he was dogmatic is perfectly true, for that was what he was in here for.

"Had the reporter understood the rationale of a mission, he would have known that the function of the instructor is not to preach, but to instruct; that his loyalty to the mission and his sense of propriety demands that he confine himself to pure instruction; but instruction is repellant only to those minds which are superior to instruction; and narrow, only to those who refuse any limitation to the Faith except the wild vagaries of their own imagination.

"We advise *The Churchman* to censor its news items, that they may be more kind."

The Rev. Mr. White had a message for sinful man and the Catholic Faith to teach. In spite of the Bishop's "garb"—which was simply a cassock and hood—there was in the speaker the loving embodiment of the American Catholic Church. Carp as the critics may, Minnesota never before witnessed such a mission, in which was not a tinge of sensationalism. Its effect is far-reaching and cannot be estimated.

The Men's Club of St. Peter's Church, St. Paul, was entertained at the rectory, Thursday evening. The rector gave the men an informal talk on Church Education, Parish Visiting, and The Lenten Fast. The meeting afterward resolved itself into "a Round Table Conference." This method brought to light many interesting facts concerning "Church Education" and the need of the hour. Information is what these men need in some positive and definite form. Westcott's *Catholic Principles*, and Bishop Seymour's *What is Modern Romanism?* were strongly recommended by the rector for Lenten reading and study.

The Church of the Messiah, St. Paul (Rev. A. Overton Tarrant, rector), is to have a new memorial altar. It will be given by the Hon. William and Mrs. Butler, in memory of their deceased mother of the latter, Mrs. Marie Bollettie Nelson. The altar will be constructed of white Georgia marble and will rest on a base approached by three steps of the same material. The mensa will be 7½ feet long and will stand 3½ feet above the base. The front will be decorated with three double Gothic panels, the left and right hand groups being overlaid by disks on which *Alpha* and *Omega* will be carved, the letters being inlaid with gold-leaf. The ends will be similarly by groups of three panels. A graceful decoration in the form of a trefoil vine will pass around three sides of the altar. The retable will consist of three gradines or steps, surmounted by the cross pedestal, on the face of which I. H. S. will be carved. The ends of the retable will be ornamented by handsome Greek crosses laid on disks. The designs were prepared by Mr. Louis Lockwood, architect, St. Paul. The altar cross, executed by Geissler, is also a memorial, given by the senior warden, Mr. Arthur Bland in memory of two young daughters. The brass altar desk was given by the Girls' Friendly Society of the parish as a memorial to the late Bishop Gilbert. The altar rail will be one of the handsomest in the Northwest. It is hoped that the work can be completed by Easter.

MISSISSIPPI.

Theo. D. Bratton, D.D., Bishop.

Cornerstone at Clarksdale.

The corner stone of St. George's Church, Clarksdale, was laid on January 30th, the service having been previously conducted in the Court House by the rector, the Rev. Alfred Todhunter, with sermon by the Rev. George C. Harris, president of the Standing Committee, the Bishop being unfortunately unable to be present. A Masonic lodge led the procession to the lot where arrangements had been made for laying the stone, and after Masonic ceremonies, the rector laid the stone, declaring "This church is to be erected to the glory of God through Jesus Christ our Lord, in which it is purposed to administer the Holy Sacraments and advance the Faith of the Holy Catholic Church, to which we are compelled by the Christian verity. Amen." The rector then made an earnest appeal for assistance, and voluntary offerings amounting to $514 were received. There was afterward a fine oration on the subject of Charity, delivered by Major T. G. Dabney.

The church will be constructed of pressed brick, in Gothic architecture, and will be a handsome edifice.

NEWARK.

Edwin S. Lines, D.D., Bishop.

Anniversary in Newark.

Special services, on January 24th, commemorated the 51st anniversary of St. Paul's Church, Newark (Rev. J. M. Neifert, rector). An enlarged choir rendered an elaborate musical programme at the high celebration. Bishop Lines was the preacher, and took occasion to congratulate the parish on its good work during the century past. At the evening service the preacher was the Rev. Dr. Lubeck of New York, and a reception was tendered the Bishop on the evening following.

NEW JERSEY.

John Scarborough, D.D., Bishop.

The Bishop's Anniversary — Northern Convocation—Chantry Consecrated—Dr. Sleeper's Anniversary — Church Burned at Hightstown—Lambertville—Another Accident to Dr. Oberly.

The 29th anniversary of the consecration of the Bishop was marked by a large attendance of the clergy and laity of the Convocation of New Brunswick, at the meeting held in Grace Church, Elizabethport, on the feast of the Purification. The Bishop had consented to spend the day with the Convocation, and almost all of the clergy of the upper division of the Diocese were present to welcome him. At the celebration of the Holy Eucharist, which opened the Convocation, the Bishop was assisted by the Rev. A. B. Baker, D.D., the Dean of Convocation, and by the Rev. H. H. Sleeper, Ph.D., rector of Grace Church, the Rev. O. A. Glazebrook, D.D., rector of St. John's, Elizabeth, and the Rev. E. Vicars Stevenson, rector of Grace Church, Plainfield. Luncheon was served in the dining-rooms of the Edwark Clark Clubhouse, which was recently presented to the parish by Mrs. Henry Codman Potter. During the luncheon, Dean Baker, on behalf of the members of Convocation, made a brief congratulatory address to the Bishop, bringing him the affectionate greetings of his clergy and people. He also handed him a generous purse for use in the restoration of the missionary church at Allaire (in which the Bishop is now particularly interested) or for any other purpose he may elect. With the purse was also handed him a bundle of letters from the various Sunday Schools of the Diocese, signed by the teachers and children. The following resolutions of the clergy were also presented:

"*Resolved*, That on this 29th anniversary of our beloved Bishop's consecration we desire to express the affectionate and grateful feeling with which we recall the long period of overseership and service through which his episcopate has extended, and which has been fraught with so much blessing to the Church within his Diocese;

"*Resolved*, That we assure the Bishop that the lapse of years has only tended to strengthen the bonds of love and sympathy by which, soon after the beginning of his episcopate, he attached us to himself, and that we pledge him our continued loyalty in his administration of his Diocese in the years to come.

"It is our earnest prayer that his health and strength may long be preserved, and that God's rich blessing may attend his labors to the end."

The Bishop, in responding, was visibly

affected. He thanked the clergy and people for their affection, and said that the purse would be used in restoring the Church at Allaire—a work he was especially anxious to have completed as a memorial to the late Hal Allaire, who for many years had supported the work there and devoted himself to the spiritual care of the neighborhood. The Bishop expressed himself as deeply grateful for the letters from the Sunday School children. In no spirit of boastfulness, but with earnest thankfulness, he spoke of the growth of the Diocese in the past 29 years. Only eight of the clergy who were then in the Diocese are still at work here, but as new ones have come in they have manifested the same love and loyalty as the old. The Bishop said he had heretofore declined to have any public gatherings to mark the anniversary of his consecration, but had been unable to resist the wish expressed that the present one be marked in some modest way. It was with a tinge of sadness that he had consented, for the death of his brother, the Bishop of Kentucky, who was consecrated just a week before him, and with whom his relations had been especially intimate and tender, had warned him of his own advancing years.

In the evening, after the missionary service, another surprise awaited the Bishop, when the Rev. Dr. Sleeper, on behalf of the Men's Guild of Grace Church, presented him with a gold fountain pen, suitably inscribed.

Bishop Scarborough is nearly 73 years of age, but his health is robust, and he still performs all his episcopal duties without assistance. He devotes his entire time to the Diocese, and does not take any vacation, winter or summer. The Bishop was born in Ireland, April 25, 1831. In his infancy he was baptized in the chapel of the Earl of Roden in Bryantford. While very young he came to this country, receiving his early education in the school at Queensboro, New York. When elected Bishop, he was rector of Trinity Church, Pittsburgh, Pa., the pioneer parish of the Church in that city. The beautiful parish church there was built during his rectorship.

WHILE the Northern Convocation thus marked the anniversary of the Bishop's consecration, the Southern part of the Diocese had a share in the celebration. At the request of the rector of St. Mary's, Burlington, where Dr. Scarborough was consecrated, in 1875, the Bishop had consented to be present at a special service on the eve of the Purification. There was a large congregation present, and the service was beautifully rendered. Immediately before the prayer for the Church Militant, the rector, the Rev. James F. Olmstead, presented the Bishop with a beautiful gold pectoral cross and chain. On the reverse side of the cross is the following inscription: "1775-1904. To the Rt. Rev. John Scarborough, D.D., Bishop of New Jersey. A gift from the members of his flock in Burlington."

APART from the celebration of the Bishop's anniversary, the proceedings of the New Brunswick Convocation were of unusual interest. The sermon was preached by the Rev. Montgomery Downey, rector of the Church of the Holy Cross, North Plainfield who, addressing the Bishop at its close, spoke of him and his relations to the Diocese in the most affectionate terms. The reports of the Dean and of the various missionaries showed notable improvements in the work at Sea Girt, where in four months $1,400 has been paid on the debt of St. Uriel's chapel; at Flemington, where Calvary Church expects to build a parish and Sunday School room and complete the church tower, and at St. Mary's Point Pleasant, and St. James', Piscatawaytown, which have both become independent of diocesan aid. South River has also prospered so greatly that mission services have been started at Sayerville, just across the river. New mission stations have been opened at Belmar, where heretofore there has been only a summer church, and at Trenton Junction. Mention was also made of an extensive missionary work in connection with St. Bernard's, Bernardsville. The Bishop made special mention of the fund given by Mr. De Voe, the treasurer of the Convocation, the interest of which is now used to pay the salary of the head of the Associate Mission, and of generous gifts from the Rev. Hazlett McKim. In all $1,065.50 has been expended during the quarter on special Convocation work.

In the afternoon the Rev. Hamilton Schuyler, rector of Trinity Church, Trenton, read a paper on "What Good the Church Club may be Expected to Accomplish in this Diocese." An interesting discussion followed. In the evening there was a largely attended missionary service, with addresses by the Bishop and other clergy. The Convocation discussed at length a plan to change the method of missionary apportionment, levying it on salaries rather than on current expense, but the project was voted down.

IN CONNECTION with the Convocation at Grace Church, there was, at 10 o'clock on the morning of the Purification, a service of consecration of the new chapel in the Edward Clark Club House, known as Grace Chantry. The chapel is an exceedingly beautiful room, with decorations in white and green, the furniture all of massive weathered oak. It will be used for early celebrations, for services in Advent and Lent, and for minor week-day services. Bishop Scarborough read the office of consecration, assisted by the rector. He spoke gratefully of the wonderful success of the club house and of the beauty of this chapel in it, now set apart from all worldly and unhallowed uses.

THE REV. DR. SLEEPER recently celebrated his 15th anniversary as rector of Grace Church, Elizabeth. During these years the value of the parish property has grown from $6,000 (with a debt of $1,100) to over $160,000, clear of all encumbrance. The erection of the club house has been the greatest forward move of the present rectorship. Some idea of the work accomplished at the house may be gathered from the fact that over $1,000 in membership dues were paid in during the first month after the house was opened.

ON THE AFTERNOON of February 1, Trinity Church, Hightstown, was destroyed by fire, and the rector, the Rev. H. L. Phillips, with his wife and sister, barely escaped with their lives. The building was a combination of church and dwelling house, the rear being in two stories with living rooms for the rector and family. The building was of brick. The fire originated in the second story, from which the only means of escape was by a pair of outside stairs. The rector, with his wife and sister, were in the second story, and were unable to reach the ground. They had nearly succumbed to the heat and smoke when the firemen succeeded in raising their ladders and getting them out by the windows, one at a time. The stairway had been destroyed when the fire broke out, the flames first appearing through a window under the stairs. The building and contents were only partly insured.

Only those who know of the Rev. Mr. Phillips' work at Hightstown will realize how great a tragedy this fire loss is. For years the work has been carried on amid the most discouraging circumstances, and only recently had it shown encouraging signs of growth. Mr. Phillips therefore sees the work scattered just as it was showing results from his untiring labor. He himself also loses almost everything that he had, and as he is nearly 80 years of age, can hardly expect to see the parish prospering again.

AT ST. ANDREW'S CHURCH, Lambertville (the Rev. Herbert Stanley Smith, rector), a beautiful service of a novel character closed the Epiphany season. This service is an arrangement of music and scriptural reading, telling the events of the Nativity and Childhood of our Lord. The story, as read from the Gospels, begins with the Annunciation and closes with the visit to the Temple. As each section is read it is followed by appropriate anthems and hymns, so that the effect is that of the congregation breaking into spontaneous praise in grateful adoration for the blessing just recited. St. Andrew's was crowded to the doors for the service, which had greater dignity and effectiveness from the fact that in the music the organ and choir were supplemented by the Amwell Orchestra of fifteen pieces. In parishes where oratorio or difficult cantata cannot be given, this service would be quite feasible. The Rev. Mr. Smith, we understand, will glady send copies of the programme to any who may think of trying it in other parishes, next year.

THE REV. H. H. OBERLY, D.D., rector of Christ Church, Elizabeth, has just met with another serious accident which will confine him to his room for weeks. Last summer Dr. Oberly fell and broke his leg at the knee-cap. He is hardly about again now, when a fall on the ice injured the other knee. He has the sympathy of many warm friends in the Diocese.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Mr. Scadding in Toledo.

THE REV. CHAS. SCADDING of La Grange, Ill., repeated in Trinity Church, Toledo, on February 4th, his famous lime-light lecture on The American Church. His former very successful five years' rectorship here having made him a host of friends and news of his late phenomenal tour through England with this lecture being well known, as well as the interest of the subject itself, filled the church with an audience that felt well paid for attending. It was a very cold night.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

New Pulpit at St. Timothy's — Gift to St. Clement's—Philadelphia Notes.

SEVERAL of the crooked roads which start from Philadelphia and continue for miles in the suburban districts are said to have been originally Indian trails. Among these is Ridge Avenue, which, after crossing the romantic Wissahickon, leads up through Roxborough and to Barren Hill. The attention

NEW PULPIT, ST. TIMOTHY'S CHURCH, ROXBORO, PHILADELPHIA.

of the traveller is drawn to a restful spot along the Ridge road—as it used to be called—a group of ecclesiastical buildings which form St. Timothy's Church—which is ever open and in which no pew is rented. Since 1860 this parish of St. Timothy's has caused to be erected all the needful buildings which have been enriched by loving memorials to the saints at rest among their number and to these was added, on St. Timothy's day, a magnificent memorial pulpit (see illustration), which is made of stone and wood and brass, and is a combined memorial of many who have worshipped in St. Timothy's Church. This pulpit was dedicated on St. Timothy's day, Sunday, January 24.

By the will of Emily F. Potts Landis, the Home of the Merciful Saviour for Crippled Children will receive $200; the City Mission, $300; and the Home for Incurables, $300.

Among the recent memorials presented to St. Clement's Church is a ciborium, designed and executed by Messrs. Barkentin & Krall of London. The proportions (12 inches high with a base 6½ inches diameter) affords an opportunity for the proper treatment of the Norman lines and detail of ornament. This is highly decorated with pierced engraved filagree work with conventional foliage, the ground of hammered silver, the figures repoussé in very bold relief. On the pentagonal base are five medallions: Crucifix with our Lady and St. John, St. Peter, St. John Baptist, St. Michael, St. Anna. The stem is a beautiful combination of twisted, rounded, fluted columns divided by a knop with five faces, containing the Good Shepherd, *Agnus*, Fishes, Pelican, Tree of Life. On the lower part of the bowl are five medallions: St. Clement's Vision, St. Clement, St. Vincent, St. Katharine, and St. Agnes. The cover is surmounted by the starred crown, the orb and double cross. The inscription on the under side of the base is: "A. M. D. G. In honour of St. Clement. In loving memory of John Douglass Brown, xix. April, MCMII; Anna Sophia, his wife, xxi. January, MDCCCLXXXVII. Pity Good JESV." It was offered, blessed, and used for the first time at the Requiem in the Crypt Chapel on Thursday, Jnauary 7th. The use is intended only for festivals. A leather tooled case is provided.

The amount for the endowment of the Sister Sarah Cot ($3,000) has been received for the House of St. Michael and All Angels (the Rev. William F. Lutz, chaplain) for Crippled Children.

The Rev. Nathaniel S. Thomas, rector of the Church of the Holy Apostles, Philadelphia, and the Rev. A. A. Marple, rector of Christ Church, Upper Merion, Pa., have both been ill.

The Church of the Transfiguration, West Philadelphia (the Rev. Hilbert H. P. Roche, rector), is now numbered among the parishes in which incense is used. As the present president of the Catholic Club of this Diocese has said: "We are apt to employ every sense in the worship of God, save that of smell." Among the parishes where incense is used are St. Clement's, St. Mark's, and its chapels, the Annunciation, the Evangelists, and St. Elisabeth's.

The Sunday School Auxiliary in the Diocese of Pennsylvania held its regular pre-Lenten meeting at the Church House on Saturday, February 6th. The Bishop of the Diocese presided, and addresses were made by the Rt. Rev. Bishop Hare and the Rev. L. N. Caley of the Church of the Nativity, Philadelphia, and the Rev. J. Poyntz Tyler of the Church of the Advent, Philadelphia. The audience was composed largely of young people.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

City Notes.

On the eve of the feast of the Purification, an interesting event took place at the St. Mary Memorial Church (Bishop's chapel), Pittsburgh, when the members of the new chapter B. S. A. were formally admitted to membership in that organization. The young men had been working for eight months as a provisional chapter, only applying for a charter at this time. Following the brief service, a social hour was spent, with a stirring address by Mr. Carleton, General Secretary, and congratulatory addresses from representatives of the chapters in Calvary, Ascension, Trinity, and St. Peter's parishes. A particularly interesting feature of the occasion was the admission in Philadelphia, on the same day, of a member of St. Mary's chapter, whose business demanded his removal from the city before the organization was completed.

The Bishop made his annual visitation to the Church Home, Pittsburgh, on the feast of the Purification. That day is always kept in this manner, and is a great event at the Home for both young and old. The children entered the chapel, singing a processional hymn, and the services of Morning Prayer, Confirmation, and Holy Communion followed. An offering was made for providing additions to the altar set. After communicating the congregation, the Bishop and the chaplain of the Home, Rev. T. Jefferson Danner, passed through the rooms, administering to the sick, those in the chapel singing appropriate hymns, meanwhile. Luncheon was served to all guests, and at 2:30 Evening Prayer was said. At that service, the chaplain catechized the 60 or more children on their knowledge of the books of the Bible and Church doctrine; after which the Bishop bade them come forward to the chancel steps, and there, in a body, they answered to questions asked from the Church Catechism. It was an imposing and inspiring sight to see the little ones thus gathered about the chief father, and answering so well the questions asked them concerning the Faith. In addition to the Home chaplain, the Bishop was attended by his chaplain, the Rev. Geo. W. Lamb, and there were also present the Rev. Chas. A. Bragdon of Homestead and Archdeacon Flint of the City Missions.

QUINCY.

M. E. Fawcett, Ph.D., Bishop.

Enthronement of the Bishop.

The enthronement of Bishop Fawcett at the Cathedral, took place on the morning of the feast of the Purification. The order of service was modelled on that of the Institution office. Dean Moore, together with the Chancellor and others of the Cathedral chapter, met the Bishop at the door of the Cathedral, and a hymn was sung as the procession moved to the choir. After silent prayer, the Bishop, presenting his letters of consecration to the Dean, was conducted by the latter to the episcopal throne and was there installed. A *Te Deum* was then sung, followed by a brief office and the Holy Communion. The sermon was preached by the Rev. H. A Percival, D.D., rector of St. Paul's Church, Peoria. The Bishop was vested in the cope that was presented to the Diocese by the late Rev. Dr. Henry R. Percival of Philadelphia, which vestment had been accepted on behalf of the Diocese by the late Bishop Taylor just before his death, and before the consecration of Bishop Fawcett, the latter also had signified to the generous donor his own acceptance. That both the donor and the Bishop who originally accepted the gift had passed to their rest

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before the latter was used for the first time, lent a sad interest to the incident.

RHODE ISLAND.

Wm. N. McVickar, D.D., Bishop.

National Federation of Churches — Charitable Institutions.

The fourth annual Conference of the National Federation of Churches and Christian Workers was held in Providence, February 1st and 2nd. The sessions were held in the Mathewson Street Methodist meeting house, and although the Church was not represented among the speakers on the programme, it is understood that some of the parishes of the Diocese are to unite in the work of the Federation. Bishop McVickar was elected one of the vice-presidents. About two years ago an attempt at a religious census of Providence was made by the local federation, with somewhat unsatisfactory results. A second attempt is now being made. Cards are being distributed among the various religious bodies, and each of these bodies has a certain portion of the city to cover, by leaving these cards at the houses in its district. Upon the cards are printed certain questions to be answered in writing by the families. Later the cards will be collected for use by the federation.

St. Augustine's Guild for Men, connected with St. Stephen's Church, Providence, is to hold a series of informal talks on the various diocesan institutions for charitable purposes. The first address was by the Rev. Herbert C. Dana, warden of St. Mary's Orphanage, who gave a brief outline of the history and work of this institution. At the next meeting of the guild the address is to be upon St. Elizabeth's Home.

SOUTHERN FLORIDA.

Wm. Crane Gray, D.D., Miss. Bp.

The Convocation - Clericus—Progress at Ocala.

The eleventh Convocation of the Missionary Jurisdiction of Southern Florida convened on Wednesday, the 27th, at 10 A. M., at Grace Church, Ocala, with a good attendance of clergy and lay delegates, and the general public. The sermon, a scholarly and thoughtful discourse, was preached by Archdeacon Brown; and the Bishop, assisted by the rector, administered the Holy Communion to a large number of communicants. In the Bishop's address, which was listened to with great interest, he paid a touching tribute to the virtues and labors of Bishop Dudley and of Bishop Ingle, lately deceased, and dealt with several topics of the first importance, such as the Clergy Relief Fund, the Woman's Auxiliary, the Apportionment, and the need of effort while the day of work remained. The words of the Bishop were, as they ever are, hearty, helpful, and hopeful, and were an inspiration to the Convocation. The Bishop of Florida (Dr. E. G. Weed) was introduced at this point and received a warm welcome from the Convocation.

There has been an increase in the number of Confirmations during the year, and the reports of various committees showed progress and development throughout the Jurisdiction which was one of the sixteen Missionary Districts to pay in its apportionment punctually and fully. The Church Home and Hospital, a noble and spacious building, has been completed and opened and is supplying a great need in middle Florida. The Bishop Whipple School for boys at Sanford, and the Pell-Clarke School for girls at Orlando, according to the reports of these admirable institutions, are gradually securing the confidence of the Church people of Florida.

The congregation at the service on Wednesday evening, when the special preacher was the Rev. W. Curtis White of Holy Innocents', Key West, was far beyond the seating capacity of the church. There was a stirring missionary meeting held in the armory, and notwithstanding a heavy downpour of rain, a fair audience assembled, the familiar missionary hymns of the Church were heartily sung, and addresses delivered by the Rev. H. W. Little, who had been requested by the Bishop to take the place of the Rev. Dr. Lacey of Brooklyn, who was on the original list of speakers; the Rev. E. T. Denby pastor of the colored church at Key West; and the Right Rev. Bishop Weed. After the meeting a reception was tendered to the visiting Bishops and the clergy and lay delegates, by the ladies of Grace Church, at Ocala House. The Convocation meets next year at St. Andrew's, Tampa.

A full meeting of the Clericus of the Jurisdiction was held at the rectory, Ocala, January 29, under the presidency of the Very Rev. Dean Spencer, when the resignation of the Rev. W. H. Bates, headmaster of the Bishop Whipple boys' school, of the office of secretary and treasurer of the Clericus was tendered and regretfully accepted. Mr. Bates was virtually the founder of the association, which includes the clergy and lay readers and candidates for holy orders in the Jurisdiction, and has served his brethren faithfully and cheerfully for seven years. He now feels that his increasing responsibilities at the school necessitate his retirement from an official position in the Clericus. The rector of Ocala was, by a unanimous vote, elected to the office thus vacated. The Clericus will meet at Easter with the Rev. C. W. Arnold of Daytona, who will then be celebrating the fiftieth anniversary of his ordination to the sacred ministry.

At Ocala, the Bishop has commended the Church people for the effort they are making to erect a handsome brick church upon the fine site already purchased in the best part of the city; while he also inspected, with interest, the new Church hall erected by the members of the colored mission of St. James', as a memorial to their late lay reader, William Giles, a faithful worker for his race, who died suddenly in November last.

SPOKANE.

L. H. Wells, D.D., Miss. Bp.

Mission at Spokane—Improvements.

Mission services were held during the week beginning January 24th, at Trinity Church, Spokane, being conducted by the Rev. George C. Groves of Wallace, Idaho. There were continually increasing congregations, so that toward the close not only were all available chairs called into service, but the choir stalls were also filled. The sermons were of great power and produced a marked effect upon the congregation.

A new church has lately been erected at Wenatchee under the Rev. T. A. Hilton, while at Grace Church, Ellensburg (Rev. Alfred Lockwood, rector), a new organ has been put in place and a number of improvements made to the chancel.

SPRINGFIELD.

Geo. F. Seymour, D.D., LL.D., Bishop.

Special Synod to be Held.

The Bishop has issued a call for a special Synod to be held at the Pro-Cathedral on April 12th, for the election of a Bishop Coadjutor and "to consider any matter which in the judgment of the Synod shall require the action of the General Convention, which is to assemble in the City of Boston in October next, and no other subject, except routine business shall be brought before the Synod, or will be entertained by its chairman."

TEXAS.

Geo. H. Kinsolving, D.D., Bishop.

Convocation at Palestine—Cornerstone at Huntsville.

A Convocation of the clergy of the Northern Deanery was held in St. Philip's parish, Palestine (Rev. E. H. J. Andrews, rector), on the 26th and 27th ult., on each evening of which choral Evensong was sung by a well-trained vested choir. Addresses on local missionary work and also on general Missions were delivered by the Rev. H. E. Bowers, D.D. (Dean of Convocation), W. N. Claybrook, and W. L. Smith. A well-attended meeting in the interest of the Woman's and Junior Auxiliaries was also held. Much interest was manifested in the services and meetings, and good offerings were taken for the support of the local work.

The corner stone of a new church was laid in Huntsville, on the 29th ult., on the site of the original building erected in 1869 and dedicated to St. Stephen, the Rev. E. H. J. Andrews (priest in charge) officiating, assisted by the Rev. W. L. Smith. The new church will be a handsome, well-lighted frame structure, costing $2,500.

VERMONT.

A. C. A. Hall, D.D., Bishop.

The Bishop's 10th Anniversary.

In spite of the cold weather and train delays, there was an excellent attendance of the clergy and laity at the tenth anniversary of Dr. Hall's consecration to the Bishopric of Vermont, on Tuesday, February 2nd. The services were held in St. Paul's Church, Burlington, where, on February 2nd, 1894, Bishop Hall was consecrated. The Rev. G. Y. Bliss, assisted by his curate, the Rev. E. C. Bennett, celebrated the Holy Communion at 7:30 A. M. Matins was read at 10. At 11 there was a choral celebration of the Holy Eucharist. The Bishop was the celebrant, the Rev. G. Y. Bliss, gospeller, and the Rev. W. F. Weeks reading the Epistle. The clergy of the Diocese were seated in the sanctuary and chancel. The Bishop, in his anniversary address, outlined

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the policy which he had striven to follow during the past ten years of his administration. He said it had been his aim to train the people in proper conception of the ministerial office, endeavoring to teach the laity that the parish priest was primarily a religious leader and a spiritual guide. He said that he had worked for the union of Christian people, not by weak concessions, but by a loving yet uncompromising insistence upon Church principles. He had striven to break down the narrow spirit of selfish parochialism. And finally he had striven to decrease the evil effects of inherited Calvinism by setting forth Catholicity, not in the language of any one century of the past, but in modern language and in a large-hearted and sympathetic temper. After the address, the offerings were taken up for the Endowment Fund of Bishop Hopkins Hall, the diocesan school for girls. There was a large congregation present from Burligton and from other parishes. Luncheon was served by St. Paul's parishioners in the guild rooms of the church. After the luncheon was over, the Rev. A. N. Lewis, rector of Montpelier, called the company to order in a bright and witty speech. He told the story of a woman who, in entertaining the late Bishop Williams of Connecticut, served him to a generous portion of molasses in his coffee, quieting the Bishop's protest by saying, "If it were all molasses it would not be any too good for the Bishop." So we in Vermont think nothing is too good for our Bishop. Dr. Lewis then went on to say that when Father Hall was first consecrated, many Vermonters stood in dread of him; but, to quote the child's rendering of a famous hymn. they have now learned that:

"Behind a frowning countenance
He hides a smiling face."

He then introduced Mr. E. L. Temple of Rutland, who spoke of the great progress the Diocese had made under Bishop Hall, saying that "it was hard to determine what to admire most in Bishop Hall—his attention to duty, missionary journeys, retreats, influence on divorce legislation, hospitality, learning, sympathy, or personal consecration.

The Rev. Dr. Harris (speaking in place of the Rev. E. H. Randall of Poultney, absent through ill health) said that he had seen in his missionary travels over the state how Bishop Hall had gained the esteem, confidence, and affection of the people.

Mr. J. A. De Boer of Montpelier, in an excellent speech, spoke of the deep impression made upon him by Father Hall's consecration by Bishop Coleman, ten years ago. "Under the leadership of Bishop Hall there has been felt throughout Vermont a stronger tendency to worship, a greater constancy to the usages of the Church, and more attention to a personal and family consecration. Many years ago Vermont gave to England Benjamin Stevens. England has striven to pay the debt by giving us Arthur Hall. Vermont has not suffered in the exchange. In Bishop Hall the Diocese of Vermont received a leader and a true conservator of the Faith."

At the close of Mr. De Boer's speech, Bishop Hall was introduced. The Bishop was greeted with an enthusiastic ovation on rising. He spoke of his sensitiveness in the fact that people could not forget that he was an Englishman. "Surely, 33 years of residence and love for America might entitle him to the credit of being at least New English." He said: "I am an Englishman by birth, but an American by choice." Speaking of his work outside the Diocese, which was sometimes criticised, he said that the number of invitations accepted was small when compared with those he declined. He never forgot that he was first of all the Bishop of Vermont, and his duty to Vermont always came first. He hoped that the disgrace to which he felt Vermont exposed through the closing of the schools at Rock Point would soon be wiped out, if the men of Vermont will do their duty generously and liberally. At the end of the Bishop's speech, Mr. J. A. Arthur announced that since November 4th he had received for the girls' school fund $10,729.35 in money and $2,650 in pledges, amaking a total on hand of $69,629.30. Letters of congratulation were received from the Rt. Rev. J. S. Michaud, R. C. Bishop of Vermont, the Rev. Father Barrett (R. C.), the Rev. Mr. Atkins of Burlington, and several others. At the close of Mr. Arthur's report, the company adjourned to the guild room chapel, where a reception was tendered to Bishop Hall. It was largely attended from 3 to 5, refreshments being served by the ladies of St. Paul's parish. Thus closed a most successful and happy anniversary whose stimulus and impulse is felt throughout the Diocese in renewed loyalty to the Bishop and devotion to the cause of Christ and His Church in Vermont.

The Rev. G. N. Mead is appointed to Lyddonville, Vt.; the Rev. J. E. Kimberly to Northfield, Vt.; the Rev. Paul Rogers Fish has resigned Springfield, Vt., for Rondout, N. Y.

VIRGINIA.

J. S. Gibson, D.D., Bishop.

General Convention to be Invited to Richmond.

Agreeably to the call of the Bishop, a considerable number of the leading clergy and laymen of the see city gathered recently to consider the advisability of an invitation on the part of the Diocese of Virginia to the General Convention to hold its session of 1907 in Richmond. After the subject had been carefully considered, it was unanimously resolved by those present that the diocesan Council should be requested to present such an invitation. It was anticipated that a fund of about $5,000 would be raised for the purpose among Richmond Churchmen. The immediate cause for the suggestion is that the Convention occurs at about the time of the 300th anniversary of the founding of the colony and the church at Jamestown, which anniversary would be celebrated in connection with the Convention.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

City Notes.

The annual festival service of St. Paul's parish (the Rev. Alfred Harding, D.D., rector), took place on the evening of January 24th, the eve of the feast of the Conversion of St. Paul. There was choral Evensong, very beautifully rendered by the vested choir, the altar and chancel brilliant with lights and flowers, and the sermon by the Bishop of Delaware, who is always warmly welcomed. The annual meeting of the parish guild was held two evenings later, when reports were read from the various chapters that form the working force of the parish.

The monthly meeting of the Woman's Auxiliary of the Diocese, on February 2nd,

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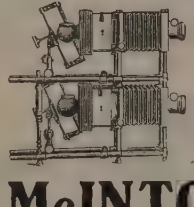

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was made specially interesting by an address from Bishop Brown of Arkansas, in which he gave a sketch of the history of the Church in his Diocese, the disheartening conditions at the close of the Civil War, and the great difficulties and discouragements under which his predecessor, Bishop Pierce, had done his faithful work. He then explained the present needs and conditions, and especially his plan of trying to insure the building of the small, inexpensive, but well-ordered and attractive churches in all parts of the Diocese. For this end grants are given for the final payment when the people have done their utmost. The Bishop appealed especially for subscriptions to the Arkansas Mission Chapel Building Fund, the plan being that the person making a pledge for a certain sum will be called upon for one-fifth of the amount each time the Bishop builds a chapel, his intention being to build five every year, and the pledge being for any amount from 25 cents to $25 for each building. A number of these pledges were given. A motion was made and unanimously agreed to that a letter should be written to each of the families of the Bishops who have so lately entered into rest, expressing the sorrow and sympathy of the members of the Washington Auxiliary. Bishop Leonard and Bishop Dudley have so often been with us, for many years, that they were well known and beloved in the Diocese, while with Bishop Ingle there were many ties of friendship and relationship. His sister, Mrs. Randall Webb, is one of the most earnest workers of our Auxiliary.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Death of Rev. A. F. Morgan.

THE REV. AUSTEN F. MORGAN, rector of St. John's Church, Ionia, died at his home in that city on February 1st. His wife is also lying probably at the point of death at Mount Vernon, Ind. Mr. Morgan was a graduate of the Western Theological Seminary, and was ordained deacon in 1893 by the late Bishop Knickerbacker of Indiana, and priest in 1894 by Bishop Vincent of Southern Ohio. His clerical work had been successively in Indiana, Texas, Nebraska, and South Dakota before coming to Ionia as rector, last year.

BRAZIL.

Bishop Kinsolving in the States.

BISHOP KINSOLVING of Southern Brazil, sailed with his family and Deaconess Maria R. Pitts, from Rio de Janeiro, Brazil, on the Stemship *Byron*, on February 2nd. He should arrive in New York about February 20, and thereafter will be ready to speak before congregations, auxiliaries, and schools, upon conditions in Brazil and South America. He comes some months earlier than he had intended, to take up some of the work usually done by a General Secretary of the American Church Missionary Society. Special interest attaches to Latin America at this time, owing to the Panama Canal, the revolutions in Uraguay and Bolivia, and the moral upheaval that is going on in Chile and the Argentine. The office secretary of the Society, Church Missions House, New York, will make engagements for the Bishop.

CANADA.

News of the Dioceses.

Diocese of Montreal.

AT THE QUARTERLY meeting of the Executive Committee of the Diocese, a letter to Archbishop Bond was read from Mr. W. H. Robinson, enclosing from his wife and himself the sum of $2,500, to be known as the Robinson Fund. The interest on part of it is to be applied to the Widows' and Orphans' Fund of the Diocese, and part to the General Missionary Society of the Church in Canada, and part to the mission fund of the Diocese. The Synod committee was also informed of a bequest of $5,000, left by the late Miss Duncan. There was a large attendance, both clerical and lay members, at the meeting. A resolution of congratulation to the Archbishop on having completed the 25th year of his episcopate on the 25th of January, was passed.—SOME of the visiting Bishops, who had come up for the meeting of the House of Bishops, January 29th, stayed over Sunday in the city. Bishop Dumoulin of Niagara preached morning and evening at St. James the Apostle, and Bishop Mills of Ontario, at Christ Church Cathedral, January 30th.—A SCHOLARSHIP, worth $200 a year, has been promised to the Montreal Theological College at the meeting in the end of January.

Diocese of Ontario.

A CONFERENCE for Sunday School workers has been arranged for the deaneries of Prince Edward and West Hastings, to meet at Belleville, February 9th. Lennox and Addington hold one the following day at Deseronto.

Diocese of Niagara.

THREE fine windows have been given to St. John's Church, Thorold, and will be placed in the chancel, in February. They are in memory of the first rector, who was also first Bishop of Niagara, the Rt. Rev. Thomas Brock Fuller, D.D., by whom the corner stone of the church was laid, in 1853.

Diocese of Rupert's Land.

A NEW MISSION has been opened in Winnipeg on the other side of the Red River, opposite the Cathedral.—EVERY clergyman in the deanery of Dufferin will preach in his own parish on Ash Wednesday, but there will be an exchange at other Lenten services.—THE Rev. Canon Starr, of Kingston, Ontario, is to be rector of St. Matthew's, Brandon, lately resigned by the Rev. McAdam Harding.

Diocese of Kootenay.

THE NEW Archdeacon of Kootenay, appointed by Bishop Dart, is the Rev. H. Beer. He was at work in Algona for several years, and afterward in Minnesota and Alaska.

Diocese of Huron.

THE DEANERY of Oxford was assessed last year for the General Missionary Society $960, and gave $61 more than was asked for. The increased apportionment for that year has been accepted.—THE summer school held by the authorities of Huron College last year for the younger clergy, was very successful and it is intended to hold one this year.—THE Rev. Cooper Robinson from Japan visited the rural deanery of Huron in the middle of January, and gave an illustrated lec-

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ture.—A resolution was passed at the deanery meeting that the increase in the apportionment for the General Missionary fund this year would tend to discourage the people, and that while they would do the best they could, they would not promise to raise more than last year.

Synod Meeting.

Principal Rexford of the Diocesan Theological College, will be the preacher at the meeting of the diocesan Synod in Montreal, February 9th. One of the matters to be brought before the Synod is the duty of increasing the salaries of the clergy.

Diocese of Niagara.

The Hamilton Local Assembly B. S. A. held a session on the evening of January 28th, when the work was found to be in excellent condition. The Rev. G. E. Howitt spoke on "How to Assist Your Rector," and addresses were delivered by a number of laymen, including the newly appointed travelling secretary for Western Canada, Mr. W. G. Davis. A feature of the evening was the unexpected attendance of J. A. Catto, President of the Brotherhood in the Dominion of Canada, and Mr. Wm. Walklate, General Secretary, of Toronto. Both made very encouraging addresses, and hoped that some arrangement would be made whereby the Hamilton men could visit the next Toronto Local Assembly meeting. The members were entertained by the Ascension chapter at the close of the meeting.

MUSIC

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

The descriptions we occasionally receive of the difficulties and discouragements encountered by organists and choir directors, in parishes where inadequate facilities are provided for the proper maintenance of music, would almost seem to point to a complete blockade of choral progress in some parts of the land. Such reports are, we rejoice to say, more than offset by others of an opposite kind, showing that general conditions, musically, are decidedly on the mend. It could hardly be otherwise in a country which for rapidity of development in every direction is exciting the wonder and admiration of the world. Commercial leadership means in the end supremacy in literature, science, and art, and the future is full of possibilities.

We sometimes hear invidious comparisons drawn between American and English choirs, to the wholesale detraction of the former. But when we reflect that this country was, comparatively speaking, born yesterday, we see no reason to feel pessimistic as to the ultimate position of our choral music.

While it is true that the superiority of the *best* English choirs cannot be disputed, it is also true that such choirs are *few* as compared with the entire number. It is a very great error to suppose that every English choir is like that of Kings College, Cambridge, nevertheless there are those who make this mistake.

Moreover it is far from true that the average English boy is a sort of human canary, and that it is as natural for him to sing beautifully as it is for a fish to swim in the water. Boys are boys the world over, and although it is easier to teach an Italian than a Patagonian, in civilized countries youthful voices stand practically on a par with each other.

A correspondent of an American journal thus expresses his views: "Fresh suggestions constantly occur to us in explanation of the undoubted and unapproachable excellence of the English vested choirs. In the cathedrals, men are salaried, and so generously that they are able for the most part to give themselves wholly to the professional study of their calling. The boys are singularly alike in physical habits, in tonal quality, and in general musical intelligence. They are of a common blood and social heredity, and this lends a beautiful congruity to their singing, either as soloists or in chorus. In our choirs at home, especially in the cities, you shall on the other hand gather in lads of half-a-dozen different lineages and nationalities, an ill-assorted group of unrelated "odds and ends," quite incapable of fine and satisfactory assimilation.

The vested choir where English, German, Hebrew, American, and plenty of hybrid voices are associated, can never reach that beautiful and harmonious *ensemble* that characterizes such choirs as St. Paul's, London, and Kings College chapel, at Cambridge.

There such choirs receive daily instruction, and give their two services daily throughout the year.

A very important element in the final solution of the question is the general quietness and sweetness of the speaking voice in English homes, traits that at once make themselves felt in the tonal qualities of the boy-voice.

Indeed, among English lads, in their sports and frolics, you shall never, or very seldom, catch anything of the ear-splitting shrieks and screamings that accentuate the sports of the average American lad.

We have here a mixture of truth and fiction. Scientifically speaking, there is no reason why the *trained* voices of boys of different nationalities should not blend perfectly. It is purely a question of voice culture. The larynx of the boy is not one thing in one country and a totally different thing in another. It is just as impossible to detect the "nationality" of a chorister through his singing voice as it is to discover that of the adult "star" on the opera stage. How few in the audiences that listened to the great Albani ever knew that she was a French Canadian, and named after the legislative center of New York State! She posed musically as an Italian. If we know anything of the art of training, we can teach Masters Tompkins, of Liverpool, Petrovsky, of Moscow, Schneider, of Hamburg, and Cellini, of Milan, to so blend their voices that their fathers and

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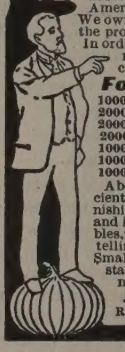

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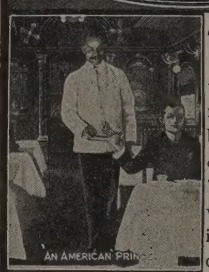

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mothers cannot vocally distinguish their own children.

A natural fondness for singing is supposed to exist among German and Italian boys, but that they excel the choristers of other countries is open to question. The male choirs of the Russian Church are in all probability the finest in the world, but their superiority is due to the exclusion of instrumental accompaniment, and not to a national excellence of voice—although the Russian *bassos* are justly celebrated for their remarkable range and quality.

The factors which combine to produce the best English choirs are, 1st, selection of material; 2nd, system; 3d, discipline; and 4th, musical education. Instead of "collecting" choristers, as we are forced to do here, the prominent English choirmasters *select* them from a great number of able applicants. The choir school system prepares the way for effective discipline, and the musical education resulting is enhanced in value.

The average English boy is vocally no better than the average American. Just as soon as our leading parishes take the trouble to properly equip institutions for the care and education of choristers we shall reach a plane of excellence hitherto unknown. Some parishes have already moved in the right direction, and the time seems ripe for other parishes to follow.

The Magazines

Blackwood's Edinburgh Magazine for January contains the opening chapters of "John Chilcote M. P." a story in which the opium habit figures; and another chapter of "Sally," which portrays the pathetic status of a malay in English society. There are also two other stories of which one takes us into South Africa and the other into ghostland. Poetry is represented by "Silk O' the Kine: A Tale of the Isles"; and "To the Whole Hog: An Allegorical Ode." Excessive addiction by Britishers to sports is criticised in "A Nation at Play"; while the fascinations of one out-door sport are vividly portrayed in "Some Big Lost Norway Salmon." There is a very good description of Herbert Spencer and his career by an admirer of his genius. Richard Cobden is severely handled; and, in "Musings Without Method," Chamberlain's campaign is reviewed with an almost partisan approval. The interior conditions of Asia Minor are described in "A Turkish Farm," and Viscount Wolseley's "Story of a Soldier's Life" receives some damaging criticisms in "The Military Book Shelf." The high level of Blackwood's is well maintained.

The *Fortnightly Review* for January makes a good beginning of the new volume. Among its articles we find two upon Herbert Spencer. The first is A Character Study, by William Henry Hudson. The second is by John Beattie Crozier, and is chiefly occupied in pointing out the Dangers of Specialism, that is to say, in departments which are not yet co-related and balanced under a general unifying principle. In these cases partial views absorb attention, and the result is a defective or exaggerated or disproportioned treatment, in which great learning may be fruitful of great delusion. We have also interesting papers by Alfred Stead on The Far Eastern Problem, and by Alexander Kinloch on The Bossiak and Russia's Social Unrest. The term Bossiak denotes one who goes barefooted. The article is, in reality, a criticism of Gorki's writings, a description of his play, "From the Depths of Life," and is very suggestive of the state, past and present, of the peasant population.

SOAP BUBBLES.

Blowing soap bubbles is an amusement that never grows old. The ordinary way, as you know, is to use a pipe, a straw, or a tube of some kind, but if you would like to make big ones, even as big as your head, there is a better thing to use than a pipe or a straw.

Get a piece of ordinary wire and bend it around a bottle so that it will lie close against the glass. This you must do with the middle of the wire so that you may cross the two ends and twist them together to form a handle for the ring made by the bend.

Having prepared the soapy water, adding a little sugar or glycerine to make it stronger, dip the wire ring into it and take it out carefully. If the water has been properly prepared and you handle the ring gently, you will find a film of the water on the inside of the ring.

Hold the ring upright before your mouth and blow gently but steadily against the centre of the film, which will begin to swell out into a pocket and grow larger and larger, until it detaches itself from the ring and floats off as a big bubble, beautifully tinted with all the hues of the rainbow.—*Catholic Transcript.*

WELL TOLD.

DOCTOR EXPLAINS FEEDING WITHOUT MEDICINE.

"It is a well substantiated fact," says a Maine physician, "that a very large per cent. of the ailments of humanity are due to errors in diet, causing indigestion and the myriad affections following in its train. It was Dr. Abernathy, I believe, who said, 'One-fourth of what we eat keeps us, the other three-fourths we keep at our peril.'

"Loss of flesh from whatever immediate cause is due primarily to nutritional disturbances involving defective assimilation. With these prefatory remarks I wish to relate briefly a case of mine (not the only one, by any means), in which Grape-Nuts was the connecting link between disease and health.

"It was a case of chronic gastritis, where the patient had seen the rounds of much stereotyped treatment and where there was much depression caused by long persistence of distress at the stomach—pain, gas, and burning soon after eating.

"Though I had been regulating the diet considerably while giving medicine, it occurred to me that I would try regulating it without medicine, and in looking about among the foods I soon found Grape-Nuts was the best adapted to my purpose. Starting in with Grape-Nuts alone, I allowed my patient to take it first with hot water and a very little sugar at intervals of three hours. After a few days I instructed the patient to use it with warm milk. (It should have been served with cream on the start.)

"Improvement was marked from the first. The eructations of gas were at once greatly diminished, and the terrible burning and distress were lessened in proportion while the spirits brightened. At the end of two weeks my patient had so far improved that she was allowed some chicken broth, which digested perfectly. It has been over two months, and she has gradually increased her diet in variety, until it now includes all that is needed to avoid monotony and maintain relish.

"Grape-Nuts, however, still holds a prominent place on her table, as it will continue to do, for she realizes that it is a sheet anchor." Name of the physician given by Postum Co., Battle Creek, Mich.

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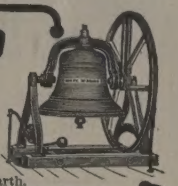
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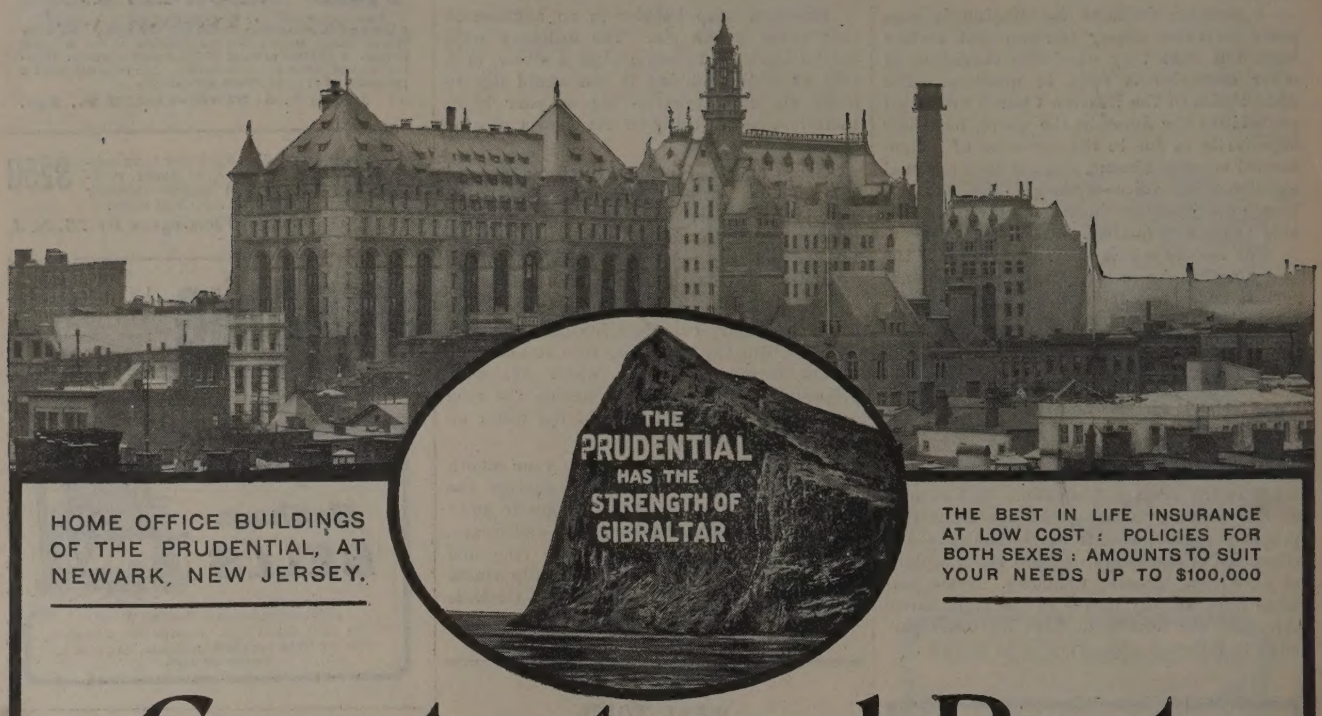

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